



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>





600005441K







THE
LESSONS
OF THE
United Church of England and Ireland,
TAKEN FROM THE
OLD TESTAMENT.

Whitehaven: Printed by John Robinson, Lowther-street.

THE *H. 1829.*
LESSONS
OF THE
United Church of England and Ireland,
TAKEN FROM THE
OLD TESTAMENT,
AS APPOINTED TO BE READ IN THE
MORNING AND EVENING SERVICE,
ON SUNDAYS,
AND THE MOST

Important Holidays throughout the Year.



WITH

BRIEF PREFATORY EXPLANATIONS TO THE CHAPTERS

BY

Clergymen of the Church of England.



· WHITEHAVEN:
J. ROBINSON, LOWTHER STREET.

MDCCCXXIX.

163.

The prefatory Introductions are entered at
Stationers' Hall.

ADVERTISEMENT.



FROM the earliest ages of Christianity, it has been customary to introduce select portions of the Sacred Writings into the public forms of Divine Worship; and that this laudable practice was suggested by what took place in the latter days of the Mosaic Dispensation, may be collected from different passages in Holy Scripture. We cannot, indeed, trace the usage, with any precision, to a remoter antiquity, than the time of Ezra; but sufficient evidence is afforded us to ascertain that, after the captivity, the custom was generally observed.

In the days of our Saviour and of his Apostles, we have several instances of the fact; the most striking, perhaps, of which is to be found in Luke, c. iv. where Jesus, standing up to read in the synagogue of Nazareth, opened the Sacred Volume at a passage referring to himself.

The Ritual of our Church seems to have been formed, almost exclusively, upon this principle:

since, independent of the actual portions of Scripture so largely dispersed throughout the various Offices; it might easily be demonstrated, that the *spirit* of God's Word pervades even those parts, where the *letter* is itself absent. But such an undertaking would carry us beyond the limits of this little work; which professes, merely, to call the attention of Christians more seriously to those selections from the Old Testament, which compose the First Lessons appointed to be read on Sundays, and on some of the Holidays observed by the Church of England.

CONTENTS.



	MORN. Page	EVEN. Page
First Sunday in Advent	1	4
Second Sunday in Advent	6	9
Third Sunday in Advent	11	12
Fourth Sunday in Advent	14	17
Christmas Day	19	20
First Sunday after Christmas	21	25
Circumcision of Christ	27	29
Second Sunday after Christmas	30	33
Epiphany, or Twelfth Day	35	38
First Sunday after Epiphany	41	44
Second Sunday after Epiphany	45	48
Third Sunday after Epiphany ..	49	51
Fourth Sunday after Epiphany	52	54
Fifth Sunday after Epiphany	56	58
Sixth Sunday after Epiphany	60	62
Septuagesima Sunday	65	68
Sexagesima Sunday	70	73
Quinquagesima Sunday	75	76
First Sunday in Lent	79	82
Second Sunday in Lent	84	88
Third Sunday in Lent ..	90	93
Fourth Sunday in Lent	96	99
Fifth Sunday in Lent	102	104
Sixth Sunday in Lent .	106	109
Good Friday ..	112	114
Easter Sunday	115	120
First Sunday after Easter ..	123	127
Second Sunday after Easter	131	135
Third Sunday after Easter	137	142
Fourth Sunday after Easter ..	145	147
Fifth Sunday after Easter .	150	152
Sunday after Ascension Day ..	155	158

CONTENTS.

	MORN.	EVEN
	Page	Page
Whitsunday	160	162
Trinity Sunday (<i>See</i> Septuagesima Sunday)	164	165
First Sunday after Trinity	168	172
Second Sunday after Trinity....	174	177
Third Sunday after Trinity	180	183
Fourth Sunday after Trinity ..	185	188
Fifth Sunday after Trinity	190	194
Sixth Sunday after Trinity	199	202
Seventh Sunday after Trinity ..	206	209
Eighth Sunday after Trinity .	212	215
Ninth Sunday after Trinity	217	222
Tenth Sunday after Trinity	224	227
Eleventh Sunday after Trinity .	232	235
Twelfth Sunday after Trinity	239	243
Thirteenth Sunday after Trinity ...	247	251
Fourteenth Sunday after Trinity .	255	258
Fifteenth Sunday after Trinity	261	263
Sixteenth Sunday after Trinity	267	268
Seventeenth Sunday after Trinity ..	271	273
Eighteenth Sunday after Trinity .	276	281
Nineteenth Sunday after Trinity ..	284	287
Twentieth Sunday after Trinity ..	291	294
Twenty-first Sunday after Trinity	296	298
Twenty-second Sunday after Trinity	300	302
Twenty-third Sunday after Trinity	304	306
Twenty-fourth Sunday after Trinity	303	310
Twenty-fifth Sunday after Trinity .	312	314
Twenty-sixth Sunday after Trinity ..	316	318



Second Lessons for Moveable Holidays.

	MORNING.	EVENING.
Sixth Sunday in Lent.	Matt. 26.....	Heb. 5. to v. 11.
Good Friday.	John 18.....	1 Pet. 2.
Easter Sunday.	Rom. 6.....	Acts 2. v. 22.
Whitsunday.	Acts 10. v. 34.....	Ephes. 4. to v. 17.
Trinity Sunday.	Matt. 3.....	1 John 5.

Second Lessons for every Day in the Year.

JANUARY.			FEBRUARY.			MARCH.		
MORNING.		EVENING.	MORNING.		EVENING.	MORNING.		EVENING.
1	Romans 2	Colossians 2	1	Mark 1	1	1	Luke 12	Ephesians 6
2	Matthew 1	Romans 1	2	2	2	2	13	Philippians 1
3	2	2	3	3	3	3	14	2
4	3	3	4	4	4	4	15	3
5	4	4	5	5	5	5	16	4
6	Luke 3 to v. 23	John 2 to v. 12	6	6	2	6	17	Colossians 1
7	Matthew 5	Romans 5	7	7	3	7	18	2
8	6	6	8	8	4	8	19	3
9	7	7	9	9	5	9	20	4
10	8	8	10	10	6	10	21	1 Thessalon. 1
11	9	9	11	11	7	11	22	2
12	10	10	12	12	8	12	23	3
13	11	11	13	13	9	13	24	4
14	12	12	14	14	10	14	25	5
15	13	13	15	15	11	15	26	2 Thessalon. 1
16	14	14	16	16	12	16	27	2
17	15	15	17	Luke 1 to v. 39	13	17	28	3
18	16	16	18	Luke 1 to v. 39	Galatians 1	18	29	1 Timothy 1
19	17	17	19	2	2	19	30	2 & 3
20	18	18	20	3	3	20	31	4
21	19	19	21	4	4	21		5
22	20	20	22	5	5	22		6
23	21	21	23	6	6	23		6
24	22	22	24	7	7	24		2 Timothy 1
25	23	23	25	8	8	25		2
26	Acts 22 to v. 23	Acts 26	26	9	9	26		3
27	Matthew 23	1 Corinthians 7	27	10	2	27		Titus 1
28	24	8	28	11	3	28		2 & 3
29	25	9	29	Matthew 7	4	29		Philemon
30	26	10	30		5	30		Hebrews 1
31	27	11	31		Romans 12	31		2

Second Lessons for every Day in the Year.

APRIL.			MAY.			JUNE.		
MORNING.		EVENING.	MORNING.		EVENING.	MORNING.		EVENING.
1	John 19	Hebrews 3	1	John 1 v. 43	Jude	1	Mark 2	1 Corinthians 15
2	20	4	2	Acts 28	Romans 1	2	3	16
3	21	5	3	Matthew 1	2	3	4	2 Corinthians 1
4	Acts 1	6	4	2	3	4	5	2
5	2	7	5	3	4	5	6	3
6	3	8	6	4	5	6	7	4
7	4	9	7	5	6	7	8	5
8	5	10	8	6	7	8	9	6
9	6	11	9	7	8	9	10	7
10	7	12	10	8	9	10	11	8
11	8	13	11	9	10	11	12	Acts 15 to v. 36
12	9	James 1	12	10	11	12	Acts 14	2 Corinthians 9
13	10	2	13	11	12	13	Mark 13	10
14	11	3	14	12	13	14	14	11
15	12	4	15	13	14	15	15	12
16	13	5	16	14	15	16	16	13
17	14	1 Peter 1	17	15	16	17	Luke 1	Galatians 1
18	15	2	18	16	17	18	2	2
19	16	3	19	17	18	19	3	3
20	17	4	20	18	19	20	4	4
21	18	5	21	19	20	21	5	5
22	19	2 Peter 1	22	20	21	22	6	6
23	20	2	23	21	22	23	7	Ephesians 1
24	21	3	24	22	23	24	Matthew 3	Mat. 14 to v. 13
25	22	1 John 1	25	23	24	25	Luke 8	Ephesians 2
26	23	2	26	24	25	26	9	3
27	24	3	27	25	26	27	10	4
28	25	4	28	26	27	28	11	5
29	26	5	29	27	28	29	Acts 3	Acts 4
30	27	2 & 3 John	30	28	29	30	Luke 12	Ephesians 6
			31	Mark 1	14			

Second Lessons for every Day in the Year.

JULY.			AUGUST.			SEPTEMBER.		
MORNING.	EVENING.		MORNING.	EVENING.		MORNING.	EVENING.	
1 Luke 13	Philippians 1		1 John 20	Hebrews 4		1 Matthew 2	Romans 2	
2 14	2 3		2 21	5		2 3	3	
3 15	3 4		3 Acts 1	6		3 4	4	
4 16	4 5		4 2	7		4 5	5	
5 17	Colossians 1		5 3	8		5 6	6	
6 18	2 2		6 4	9		6 7	7	
7 19	3 3		7 5	10		7 8	8	
8 20	4 4		8 6	11		8 9	9	
9 21	1 Thessalon. 1		9 7	12		9 10	10	
10 22	2 2		10 8	13		10 11	11	
11 23	3 3		11 9	James 1		11 12	12	
12 24	4 4		12 10	2		12 13	13	
13 John 1	5 5		13 11	3		13 14	14	
14 12	2 Thessalon. 1		14 12	4		14 15	15	
15 3	2 2		15 13	5		15 16	16	
16 4	3 3		16 14	1 Peter 1		16 17	17	1 Corinthians 1
17 5	1 Timothy 1		17 15	2		17 18	18	2
18 6	2 & 3		18 16	3		18 19	19	3
19 7	4 4		19 17	4		19 20	20	4
20 8	5 5		20 18	5		20 21	21	5
21 9	6 6		21 19	2 Peter 1		21 22	22	6
22 10	2 Timothy 1		22 20	2		22 23	23	7
23 11	2 2		23 21	3		23 24	24	8
24 12	3 3		24 22	1 John 1		24 25	25	9
25 13	4 4		25 23	2		25 26	26	10
26 14	Titus 1		26 24	3		26 27	27	11
27 15	2 & 3		27 25	4		27 28	28	12
28 16	Philemon		28 26	5		28 Mark 1	Mark 1	13
29 17	Hebrews 1		29 27	2 & 3 John		29 Acts 12 to v. 20	Acts 12 to v. 20	Jude v. 6 to 16
30 18	2 2		30 28	Jude		30 Mark 3	Mark 3	1 Corinthians 15
31 19	3 3		31 Matthew 1	Romans 1				

Second Lessons for every Day in the Year.

OCTOBER.			NOVEMBER.			DECEMBER.		
MORNING.		EVENING.	MORNING.		EVENING.	MORNING.		EVENING.
1	Mark 4	1 Corinthians 16	1	Heb. 11 v. 33	Rev. 19 to v. 17	1	Acts 2	Hebrews 7
2	5	2 Corinthians 1	2	Luke 18	Colossians 2	2	3	8
3	6	2	3	19	3	3	4	9
4	7	3	4	20	4	4	5	10
5	8	4	5	21	1 Thessalon. 1	5	6	11
6	9	5	6	22	2	6	7	12
7	10	6	7	23	3	7, to v. 30	7	13
8	11	7	8	24	4	7, v. 30	8	James 1
9	12	8	9	John 1	5	8	9	2
10	13	9	10	2	2 Thessalon. 1	9	10	3
11	14	10	11	3	2	10	11	4
12	15	11	12	4	3	11	12	5
13	16	12	13	5	1 Timothy 1	12	13	1 Peter 1
14	Luke 1 to v. 39	13	14	6	2 & 3	13	14	2
15	Luke 1 to v. 39	Galatians 1	15	7	4	14	15	3
16	2	2	16	8	5	15	16	4
17	3	3	17	9	6	16	17	5
18	4	4	18	10	2 Timothy 1	17	18	2 Peter 1
19	5	5	19	11	2	18	19	3
20	6	6	20	12	3	19	20	John 1
21	7	Ephesians 1	21	13	4	20	21	2
22	8	2	22	14	Titus 1	21	22	3
23	9	3	23	15	2 & 3	22	23	4
24	10	4	24	16	Philemon	23	24	Tit. 3 v. 4 to v. 9
25	11	5	25	17	Hebrews 1	24	25	Acts 7, v. 30, 55
26	12	6	26	18	2	25	26	Revelations 22
27	13	Philippians 1	27	19	3	26	27	1 John 5
28	14	2	28	20	4	27	28	2 John
29	15	3	29	21	5	28	29	3 John
30	16	4	30	Acts 1	6	29	30	Jude
31	17	Colossians 1				31	31	

THE FIRST LESSONS FOR THE Sunday Morning and Evening Service, THROUGHOUT THE YEAR.

ADVENT SUNDAYS.

BEFORE Christmas are appointed four Advent Sundays, so called, because the design of them is to prepare us for a religious commemoration of the *Advent*, or coming of Christ in the flesh. It is the peculiar computation of the Church, to begin her year, and to renew the annual course of her service, at this time of Advent, therein differing from all other accounts of time whatsoever. The reason of which is, because she does not number her days, or measure her seasons, so much by the motion of the sun, as by the course of our Saviour; beginning and counting on her year with him, who being the true Sun of Righteousness, began now to rise upon the world, and, as the Day-star on high, to enlighten them that sat in spiritual darkness.

From Advent Sunday to Septuagesima Sunday some particular chapters are appointed out of Isaiah; which, being the most evangelical Prophet, is entered upon at this time, to prepare in us a true faith in the mystery of Christ's incarnation and birth, the commemoration of which at that time draws nigh. *Wheatly.*

THE FIRST SUNDAY IN ADVENT. MORNING.

ISAIAH, CHAP. I.

THE Prophet opens his Book by solemnly condemning the rebellion of the people of Judah. He paints strongly their utter desolation; and shews them that the *reason* of all their misery is, that their religious services are corrupted, that even the solemn meeting is iniquity, and that their "hands are full of blood." He exhorts them, therefore, to cease to do evil, and learn to do well; promising them forgiveness of sins, and the good of the land on their amendment, and threatening them with the devouring sword, if they refuse and rebel. He once more laments the deep pollution of his nation, both princes and people; and concludes by shewing how ready the Lord is to restore his nation to its former purity and glory, and how dreadful will be the final destruction of the transgressors, when they that forsake the Lord shall be consumed, and none shall deliver them.

THE vision of Isaiah the son of Amos, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

2 Hear, O heavens, and

give ear, O earth: for the LORD hath spoken, I have nourished and brought up children, and they have rebelled against me.

3 The ox knoweth his owner, and the ass his master's crib; *but* Israel

doth not know, my people doth not consider.

4 Ah sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters! They have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they are gone away backward.

5 Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint.

6 From the sole of the foot even unto the head *there is* no soundness in it; *but* wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment.

7 Your country *is* desolate, your cities *are* burned with fire: your land, strangers devour it in your presence, and *it is* desolate, as overthrown by strangers.

8 And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city.

9 Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, *and* we should have

been like unto Gomorrah.

10 ¶ Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah:

11 To what purpose *is* the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats.

12 When ye come to appear before me, who hath required this at your hand, to tread my courts?

13 Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with: *it is* iniquity, even the solemn meeting.

14 Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear *them*.

15 And, when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear: your hands are full of blood.

16 ¶ Wash you, make you clean; put away the

evil of your doings from before mine eyes; cease to do evil.

17 Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

18 Come now, and let us reason together, saith the LORD: Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

19 If ye be willing and obedient, ye shall eat the good of the land:

20 But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the LORD hath spoken *it*.

21 How is the faithful city become an harlot! it was full of judgment; righteousness lodged in it; but now murderers.

22 Thy silver has become dross, thy wine mixed with water:

23 Thy princes *are* rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them.

24 Therefore saith the

LORD, the LORD of hosts, the mighty One of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies:

25 And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin:

26 And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, The faithful city.

27 Zion shall be re-deemed with judgment, and her converts with righteousness.

28 And the destruction of the transgressors and of the sinners *shall be* together, and they that forsake the LORD shall be consumed.

29 For they shall be ashamed of the oaks which ye have desired, and ye shall be confounded for the gardens that ye have chosen.

30 For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water.

31 And the strong shall be as tow, and the maker of it as a spark, and they shall both burn together, and none shall quench *them*.

EVENING.

ISAIAH, CHAP. II.

THIS Chapter opens with a description of the Messiah's kingdom; that all nations shall flow into it; that its laws shall go out from Zion, and shall be acknowledged by many nations; and that the chief effect of it shall be peace. The Prophet then returns to the wickedness of his people. He shews them that their idols had made them partakers of the sins of other nations, and that their wealth and prosperity had made them proud; but that all in which they trusted should soon perish; that the proud should be brought low; that their towers, ships, and pictures should be destroyed; that their idols should be cast to the moles and to the bats, and they themselves should go into the caves of the earth, "for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth."

THE word that Isaiah the son of Amos saw concerning Judah and Jerusalem.

2 And it shall come to pass in the last days, *that* the mountain of the LORD's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

3 And many people shall go and say, Come ye and let us go up to the mountain of the LORD, to the house of the God of Jacob: and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

4 And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into ploughshares, and their spears into pruning hooks: nation shall

not lift up sword against nation, neither shall they learn war any more.

5 O house of Jacob, come ye, and let us walk in the light of the LORD.

6 ¶ Therefore thou hast forsaken thy people the house of Jacob, because they be replenished from the east, and *are* soothsayers like the Philistines, and they please themselves in the children of strangers.

7 Their land also is full of silver and gold, neither *is there any* end of their treasures; their land is also full of horses, neither *is there any* end of their chariots.

8 Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made:

9 And the mean man boweth down, and the great man humbleth himself: therefore forgive them not.

10 ¶ Enter into the rock, and hide thee in the dust, for fear of the LORD, and for the glory of his majesty.

11 The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the LORD alone shall be exalted in that day.

12 For the day of the LORD of hosts *shall be* upon every *one that is* proud and lofty, and upon every *one that is* lifted up; and he shall be brought low.

13 And upon all the cedars of Lebanon *that are* high and lifted up, and upon all the oaks of Bashan,

14 And upon all the high mountains, and upon all the hills *that are* lifted up,

15 And upon every high tower, and upon every fenced wall,

16 And upon all the ships of Tarshish, and upon all pleasant pictures.

17 And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the LORD alone shall be exalted in that day.

18 And the idols he shall utterly abolish.

19 And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.

20 In that day a man shall cast his idols of silver, and his idols of gold, which they made *each one* for himself to worship, to the moles, and to the bats;

21 To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD, and for the glory of his majesty when he ariseth to shake terribly the earth.

22 Cease ye from man, whose breath *is* in his nostrils: for wherein is he to be accounted of?

THE SECOND SUNDAY IN ADVENT.

MORNING.

ISAIAH, CHAP. V.

IN the opening of this Chapter the Almighty is introduced as speaking of his people under the figure of a vineyard, on which he had bestowed the utmost care and cultivation, but which, when he looked that it should bring forth grapes, produced nothing but *wild grapes*—sin instead of holiness. The Prophet then proceeds to paint the desolation which is coming upon his people for their transgressions—especially for their covetousness (8), their luxury (11), and their injustice (20); and tells them that their sufferings shall not be confined to want and desolation at home, but that a foreign enemy is at hand who shall complete their destruction, because they have despised the word of the Holy One of Israel. The Chapter concludes with a sublime picture of this warlike array.

Now will I sing to my wellbeloved, a song of my beloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill:

2 And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a wine-press therein: and he looked, that it should bring forth grapes, and it brought forth wild grapes.

3 And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard.

4 What could have been done more to my vineyard, that I have not done in it: wherefore when I looked that it should bring forth grapes, brought it forth wild grapes?

5 And now go to: I

will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up, and break down the wall thereof, and it shall be trodden down.

6 And I will lay it waste: it shall not be pruned nor digged; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it.

7 For the vineyard of the LORD of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold, a cry.

8 ¶ Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth!

9 In mine ears said the-

LORD of hosts, Of a truth many houses shall be desolate, *even* great and fair, without inhabitant.

10 Yca ten acres of vineyard shall yield one bath, and the seed of an homer shall yield an ephah.

11 ¶ Woe unto them that rise up early in the morning *that* they may follow strong drink, that continue until night, *till* wine inflame them!

12 And the harp, and the viol, the tabret, and pipe, and wine are in their feasts: but they regard not the work of the LORD, neither consider the operation of his hands.

13 ¶ Therefore my people are gone into captivity, because *they have* no knowledge: and their honourable men are famished, and their multitude dried up with thirst.

14 Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth shall descend into it.

15 And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled.

16 But the LORD of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness.

17 Then shall the lambs feed after their manner, and the waste places of the fat ones shall strangers eat.

18 Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart-rope:

19 That say, let him make speed, *and* hasten his work, that we may see *it*: and let the counsel of the Holy One of Israel draw nigh and come, that we may know *it*!

20 ¶ Woe unto them that call evil good, and good evil: that put darkness for light, and light for darkness: that put bitter for sweet, and sweet for bitter!

21 Woe unto *them that* are wise in their own eyes, and prudent in their own sight!

22 Woe unto *them that* are mighty to drink wine, and men of strength to mingle strong drink:

23 Which justify the wicked for reward, and take away the righteousness of the righteous from him!

24 Therefore as the fire

devoureth the stubble, and the flame consumeth the chaff, *so* their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the LORD of hosts, and despised the word of the Holy One of Israel.

25 Therefore is the anger of the LORD kindled against his people, and he hath stretched forth his hand against them, and hath smitten them: and the hills did tremble, and their carcases *were* torn in the midst of the streets. For all this his anger is not turned away, but his hand *is* stretched out still.

26 ¶ And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth; and behold they shall come with speed swiftly:

27 None shall be weary nor stumble amongst them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken:

28 Whose arrows *are* sharp; and all their bows bent, their horses' hoofs shall be counted like flint, and their wheels like a whirlwind:

29 Their roaring *shall be* like a lion, they shall roar like young lions: yea, they shall roar, and lay hold of the prey, and shall carry *it* away safe, and none shall deliver *it*.

30 And in that day they shall roar against them like the roaring of the sea; and if *one* look unto the land, behold, darkness *and* sorrow, and the light is darkened in the heavens thereof.

EVENING.

ISAIAH, CHAP. XXIV.

In this Chapter, as in the preceding Lesson, the Prophet gives a dreadful description of the desolation which sin has brought upon his country. All its inhabitants are represented as alike ruined, the very earth itself mourning and polluted, mirth and music gone, the city left as a desolation, and the gate smitten with destruction. A poor remnant, indeed, like the gleanings when the vintage is done, is still left to lift up their voices and sing for the Majesty of the Lord; but the majority of the nation are destroyed, the earth is utterly broken down, the high ones of the land are punished, and are as prisoners gathered in the pit; "yet" adds the Prophet for their consolation, "after many days shall they be visited."

BEHOLD, the LORD maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof.

2 And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him.

3 The land shall be utterly emptied and utterly spoiled: for the LORD hath spoken this word.

4 The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish.

5 The earth also is defiled under the inhabitants thereof: because they have transgressed the laws,

changed the ordinance, broken the everlasting covenant.

6 Therefore hath the curse devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are burned, and few men left.

7 The new wine mourneth, the vine languisheth, all the merry hearted do sigh.

8 The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth.

9 They shall not drink wine with a song; strong drink shall be bitter to them that drink it.

10 The city of confusion is broken down: every house is shut up, that no man may come in.

11 There is a crying for wine in the streets; all joy is darkened, the mirth of the land is gone.

12 In the city is left de-

solation, and the gate is smitten with destruction.

13 ¶ When thus it shall be in the midst of the land among the people, *there shall be* as the shaking of an olive tree, *and* as the gleanings of grapes when the vintage is done.

14 They shall lift up their voice, they shall sing for the majesty of the LORD, they shall cry aloud from the sea.

15 Wherefore glorify ye the LORD in the fires, *even* the name of the LORD God of Israel in the isles of the sea.

16 From the uttermost part of the earth have we heard songs, *even* glory to the righteous. But I said, My leanness, my leanness, woe unto me: the treacherous dealers have dealt treacherously, yea, the treacherous dealers have dealt very treacherously.

17 Fear, and the pit, and the snare *are* upon thee, O inhabitant of the earth.

18 And it shall come to pass *that* he who fleeth from the noise of the fear shall fall into the pit; and

he that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake.

19 The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly.

20 The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again.

21 And it shall come to pass in that day, *that* the LORD shall punish the host of the high ones *that are* on high, and the kings of the earth upon the earth.

22 And they shall be gathered together as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited.

23 Then the moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in mount Zion and in Jerusalem, and before his ancients gloriously.

THE THIRD SUNDAY IN ADVENT.

MORNING.

ISAIAH, CHAP. XXV.

THE Prophet's pictures of the state of his country have hitherto been dark, as descriptive of the condition of the world in general before the Advent of the Messiah; the prospect now begins to brighten. God is here magnified for his Power; destroying defenced cities, and strong nations, at once bringing low the terrible ones, and helping the needy in his distress. His kindness is then instanced; seeding his people with the fat of the land, removing the vail of ignorance from their eyes by his Gospel, and swallowing up death in victory hereafter. And lastly, he is praised for his victorious Salvation; making glad the hearts of those that have waited for him, and treading down the enemies of his Gospel, even as straw is trodden down for the dunghill.

O LORD, thou *art* my God; I will exalt thee, I will praise thy name; for thou hast done wonderful *things*; thy counsels of old *are* faithfulness and truth.

2 For thou hast made of a city an heap; of a defenced city a ruin: a palace of strangers to be no city; it shall never be built.

3 Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee.

4 For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones *is* as a storm *against* the wall.

5 Thou shalt bring down the noise of strangers as the heat in a dry place; *even* the heat with the shadow of a cloud: the branch of the terrible ones shall be brought low.

6 ¶ And in this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.

7 And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations.

8 He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken *it*.

9 ¶ And it shall be said in that day, Lo, this *is* our God; we have waited for him and he will save us: this *is* the LORD; we have waited for him, we will be glad and rejoice in his salvation.

10 For in this mountain

shall the hand of the LORD, *hands* to swim: and he rest, and Moab shall be shall bring down their trodden down under him, pride together with the even as straw is trodden spoils of their hands. down for the dunghill.

11 And he shall spread the high fort of thy walls forth his hands in the midst shall he bring down, lay of them, as he that swim- low, *and* bring to the meth spreadeth forth *his* ground, *even* to the dust.

EVENING.

ISAIAH, CHAP. XXVI.

THIS Chapter is a continuation of the preceding; a song of triumph and thanksgiving. God is praised for the protection which he extends to those that trust in him; and for his judgments on the wicked, by which alone the inhabitants of the earth will learn righteousness. His name is magnified for having delivered his people from their enemies, and increased the nation exceedingly when they cried unto him in their distress. Their restoration is finally depicted as though it were even a revival from the dead; and they are exhorted to wait patiently but a little moment, till the LORD "cometh out of his place to punish the inhabitants of the earth for their iniquity."

IN that day shall this song be sung in the land of Judah: We have a strong city; salvation will God appoint *for* walls and bulwarks.

2 Open ye the gates, that the righteous nation which keepeth the truth may enter in.

3 Thou wilt keep *him* in perfect peace, *whose* mind *is* stayed *on thee*: because he trusteth in thee.

4 Trust ye in the LORD for ever: for in the LORD JEHOVAH *is* everlasting strength.

5 For he bringeth down them that dwell on high, the lofty city he layeth it

low: he layeth it low, *even* to the ground; he bringeth it *even* to the dust.

6 The foot shall tread it down, *even* the feet of the poor, *and* the steps of the needy.

7 The way of the just is uprightness: thou, most upright dost weigh the path of the just.

8 Yea, in the way of thy judgments, O LORD, have we waited for thee: the desire of *our* soul *is* to thy name, and to the remembrance of thee.

9 With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early:

for when thy judgments *are* in the earth, the inhabitants of the world will learn righteousness.

10 Let favour be shewed to the wicked, *yet* will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the LORD.

11 LORD, *when* thy hand is lifted up, they will not see: *but* they shall see, and be ashamed for *their* envy at the people; yea, the fire of thine enemies shall devour them.

12 LORD, thou wilt ordain peace for us, for thou also hast wrought all our works in us.

13 O LORD our God, *other* lords besides thee have had dominion over us; *but* by thee only will we make mention of thy name.

14 *They are* dead, they shall not live: *they are* deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish.

15 Thou hast increased the nation: O LORD, thou hast increased the nation: thou art glorified: thou hadst removed *it* far *unto* all the ends of the earth.

16 LORD, in trouble

have they visited thee, they poured out a prayer *when* thy chastening *was* upon them.

17 Like as a woman with child *that* draweth near the time of her delivery is in pain, *and* crieth out in her pangs; so have we been in thy sight, O LORD.

18 We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth, neither have the inhabitants of the world fallen.

19 Thy dead *men* shall live, *together with* my dead body shall they arise: awake and sing, ye that dwell in dust: for thy dew *is as* the dew of herbs, and the earth shall cast out the dead.

20 ¶ Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast.

21 For behold, the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.

THE FOURTH SUNDAY IN ADVENT.

MORNING.

ISAIAH, CHAP. XXX.

ON this day, the Sunday before the birth of Christ, the Lessons are highly appropriate, as preparatory to that great event. This Chapter opens with a threat against the people of Judah for strengthening themselves in the strength of Pharaoh, instead of trusting for deliverance to the arm of Jehovah; thus shewing the folly of seeking to other aids than those which the grace of God has provided. It then dwells on the unwillingness of the people to hear the truth, "saying to the seers, See not, and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy deceits:" and declares that, because of this their wickedness, shall sudden and utter destruction come upon them, and that what they desired for themselves in their folly, shall be granted to them for their ruin; (10, 11.) Yet the LORD will not make a full end; brighter days are at hand; for his people shall again dwell in Zion at Jerusalem; the LORD will hear their cry once more, and will give unto them teachers who shall shew them the way in which they should walk. They shall utterly destroy their former idols; the land shall yield an abundant increase; the mountain tops shall be refreshed with water; and the light of the sun shall be sevenfold, "in the day that the LORD bindeth up the breach of his people." But upon his enemies shall be poured the full vials of his indignation; and, under the type of the destruction of Assyria, is fearfully depicted that final and eternal destruction, which God has ordained for the enemies of his Gospel kingdom.

WOE to the rebellious children saith the LORD, that take counsel, but not of me; and that cover with a covering but not of my spirit, that they may add sin to sin:

2 That walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt!

3 Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion.

4 For his princes were

at Zoan, and his ambassadors came to Hanes.

5 They were all ashamed of a people *that* could not profit them, nor be an help nor profit, but a shame, and also a reproach.

6 The burden of the beasts of the south: into the land of trouble and anguish, from whence *come* the young and old lion, the viper and fiery flying serpent, they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people *that* shall not profit *them*.

7 For the Egyptians shall help in vain, and to no purpose: therefore have I cried concerning this, their strength is to sit still.

8 ¶ Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever:

9 That this *is* a rebellious people, lying children, children *that* will not hear the law of the LORD:

10 Which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophecy deceits:

11 Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us.

12 Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in oppression and perverseness, and stay thereon:

13 Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant.

14 And he shall break it as the breaking of the

potter's vessel that is broken in pieces; he shall not spare: so that there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water *withal* out of the pit.

15 For thus saith the Lord God, the Holy One of Israel: In returning and rest shall ye be saved, in quietness and in confidence shall be your strength: and ye would not.

16 But ye said No: for we will flee upon horses; therefore shall ye flee: and, We will ride upon the swift; therefore shall they that pursue you be swift.

17 One thousand *shall flee* at the rebuke of one; at the rebuke of five shall ye flee: till ye be left as a beacon upon the top of a mountain, and as an ensign on an hill.

18 And therefore will the LORD wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the LORD *is* a God of judgment: blessed *are* all they that wait for him.

19 For the people shall dwell in Zion at Jerusalem; thou shalt weep no

more; he will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee.

20 And *though* the LORD give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers:

21 And thine ears shall hear a word behind thee, saying, *This is the way*, walk ye in it, when ye turn to the right hand, and when ye turn to the left.

22 Ye shall defile also the covering of thy graven images of silver, and the ornament of thy molten images of gold: thou shalt cast them away as a menstruous cloth; thou shalt say unto it, Get thee hence.

23 Then shall he give the rain of thy seed, that thou shalt sow the ground withal; and bread of the increase of the earth, and it shall be fat and plentiful: in that day shall thy cattle feed in large pastures.

24 The oxen likewise and the young asses that ear the ground shall eat clean provender, which hath been winnowed with the shovel and with the fan.

25 And there shall be upon every high mountain, and upon every high hill, rivers *and* streams of waters in the day of the great slaughter, when the towers fall.

26 Moreover the light of the moon shall be as the light of the sun, and the light of the sun, shall be sevenfold, as the light of seven days, in the day that the LORD bindeth up the breach of his people, and healeth the stroke of their wound.

27 Behold, the name of the LORD cometh from far, burning *with* his anger, and the burden *thereof* is heavy: his lips are full of indignation, and his tongue as a devouring fire:

28 And his breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity: and *there shall be* a bridle in the jaws of the people, causing *them* to err.

29 Ye shall have a song, as in the night *when* a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of the LORD, to the mighty One of Israel.

30 And the LORD shall

cause his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of *his* anger, and *with* the flame of a devouring fire, *with* scattering and tempest, and hailstones.

31 For through the voice of the LORD shall the Assyrian be beaten down, *which* smote with a rod.

32 And *in* every place

where the grounded staff shall pass, which the LORD shall lay upon him, *it* shall be with tabrets and harps; and in battles of shaking will he fight with it.

33 For Tophet *is* ordained of old; yea, for the king *it* is prepared; he hath made *it* deep *and* large: the pile thereof *is* fire and much wood; the breath of the LORD, like a stream of brimstone, doth kindle it.

EVENING.

ISAIAH, CHAP. XXXII.

THIS Chapter, like the Lesson for the morning, is highly descriptive of the nature of Christ's kingdom. A King, says the Prophet, shall reign in righteousness, and shall be the shelter and protection of his people. He shall open, as it were, the eyes of the blind, shall fill the ignorant with knowledge, and shew vice and virtue in their true characters. But on the careless ones shall come desolation, and the cities that are disobedient shall be laid waste; until the spirit be poured upon us from on high, and great changes have been wrought in the distribution of spiritual blessings; for they shall be scattered beside all waters, alike among Jews and Gentiles, and the effect of them shall be quietness and assurance for ever.

BEHOLD, a king shall reign in righteousness; and princes shall rule in judgment.

2 And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place: as the shadow of a great rock in a weary land.

3 And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken.

4 The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly.

5 The vile person shall be no more called liberal; nor the churl said to be bountiful.

6 For the vile person will speak villainy, and his heart will work iniquity, to practice hypocrisy, and to utter error against the LORD, to make empty the

soul of the hungry; and he will cause the drink of the thirsty to fail.

7 The instruments also of the churl *are* evil: he deviseth wicked devices to destroy the poor with lying words, even when the needy speaketh right.

8 But the liberal deviseth liberal things; and by liberal things shall he stand.

9 ¶ Rise up ye women that are at ease; hear my voice, ye careless daughters; give ear unto my speech.

10 Many days and years shall ye be troubled, ye careless women; for the vintage shall fail, the gathering shall not come.

11 Tremble, ye women that are at ease; be troubled ye careless ones; strip you and make you bare, and gird *sackcloth* upon your loins.

12 They shall lament for the teats, for the pleasant fields, for the fruitful vine.

13 Upon the land of my people shall come up thorns *and* briers: yea, upon all the houses of joy in the joyous city.

14 Because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks;

15 ¶ Until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest.

16 Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field.

17 And the work of righteousness shall be peace; and the effect of righteousness, quietness, and assurance for ever.

18 And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places:

19 When it shall hail, coming down on the forest; and the city shall be low in a low place.

20 Blessed *are* ye that sow beside all waters, that send forth *thither* the feet of the ox' and the ass.

CHRISTMAS DAY.

MORNING.

ISAIAH, CHAP. IX.

THE portion of Scripture selected by our Church for the morning of this day, consists, as was proper, of one of the most distinct predictions of our Saviour's kingdom that are to be found in the Old Testament. The dimness, says Isaiah, which the Assyrians have brought upon the land of Galilee, shall not be for ever; for out of that desolate and despised land shall arise the Light of all nations, and great shall be the joy at his birth. He shall break the rod of the oppressor, and establish peace by consuming his enemies. The Prophet then proceeds to describe this exalted Personage; and the dignity of his titles, the extent and duration of his government, and the uprightness and happiness of his dominion, are spoken of in language so distinct, that we read it rather as if it were the description of events which had already happened, than as a prophecy of what was afterwards to come to pass.

NEVERTHELESS the dimness *shall not be* such as *was* in her vexation, when at the first he lightly afflicted the land of Zebulun, and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations.

2 The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

3 Thou hast multiplied the nations, *and* not increased the joy: they joy before thee according to the joy in harvest, *and* as *men* rejoice when they divide the spoil.

4 For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his

oppressor, as in the day of Midian.

5 For every battle of the warrior *is* with confused noise, and garments rolled in blood; but *this* shall be with burning *and* fuel of fire.

6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace.

7 Of the increase of *his* government and peace, *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

EVENING.

ISAIAH, CHAP. VII. VER. 10 to 17.

HERE also is recorded a prediction of the Messiah's coming, as distinct in its terms as that contained in the first Lesson for the Morning of this day. Ahaz, being troubled with fear of Rezin and Pekah, is comforted by Isaiah with promises of deliverance, and is required to ask a sign from the LORD in confirmation of them. On his refusing to do so, the LORD himself gives him a sign—"Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." He shall grow up in the ordinary way of humanity, and shall increase, like other men, in wisdom and stature; (15.) And in confirmation of this sign the Prophet assures Ahaz, that in less time than such a progressive advancement to knowledge would require, the land which he abhorred should be forsaken of both her kings.

MOREOVER the LORD LORD himself shall give spake again unto Ahaz, you a sign; Behold, a saying, Virgin shall conceive, and

11 Ask thee a sign of the LORD thy God, ask it either in the depth, or in the height above. bear a son, and shall call his name Immanuel.

12 But Ahaz said, I will not ask, neither will I tempt the LORD. 15 Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.

13 And he said, Hear ye now, O house of David; 16 For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings.

14 ¶ Therefore the

FIRST SUNDAY AFTER CHRISTMAS.

MORNING.

ISAIAH, CHAP. XXXVII.

THE beautiful Chapter before us is a consoling illustration of the superintending providence of God, and of his readiness to protect those that trust in him, however dangerous may be their state, or however powerful their enemies. Hezekiah king of Judah, having been threatened by the General of the king of Assyria with destruction, covers himself with sackcloth, and applies in his distress to Isaiah, the Prophet of the most high God. He returns to Hezekiah a favourable answer. But the Assyrian General, being called away for a season, and fearing lest Hezekiah should draw encouragement from the circumstance, sends him a threatening letter, in which he tells the king of Judah that his God could no more protect him than the false gods of the nations could protect the countries over which they were thought to preside. This letter Hezekiah spreads before the LORD; and, in a beautiful address to the Almighty, invokes him to see and to punish the blasphemy and pride of its author. To this prayer an answer is immediately returned, through the mouth of Isaiah, in which Sennacherib and all his hosts are defied, Jerusalem represented as laughing him to scorn, his vaunted might and vain boasts ridiculed and despised, his true character, as an instrument in the hands of the God of Israel, pointed out to him, his vain attempt to besiege the city, and his humiliating return, foretold—and all this, because the LORD will defend this city for his own sake and for his servant David's sake. This declaration of the Almighty is dreadfully accomplished; "The angel of the LORD that night smote in the camp of the Assyrians an hundred and fourscore and five thousand." Sennacherib himself returned to Nineveh, where he was soon after murdered by two of his own children.

AND it came to pass, when king Hezekiah heard *it* that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD.

2 And he sent Eliakim, who was over the household, and Shebna the scribe, and the elders of the priests covered with sackcloth, unto Isaiah the prophet, the son of Amoz.

3 And they said unto him, Thus saith Hezekiah, This day *is* a day of trouble, and of rebuke, and of blasphemy: for the

children are come to the birth, and *there is* not strength to bring forth.

4 It may be the LORD thy God will hear the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God, and will reprove the words which the LORD thy God hath heard: wherefore lift up *thy* prayer for the remnant that is left.

5 So the servants of king Hezekiah came to Isaiah.

6 ¶ And Isaiah said un-

to them, 'Thus shall ye say unto your master, Thus saith the LORD, Be not afraid of the words that thou hast heard, where-with the servants of the king of Assyria have blasphemed me.

7 Behold, I will send a blast upon him, and he shall hear a rumour, and return to his own land; and I will cause him to fall by the sword in his own land.

8 So Rabshakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish.

9 And he heard say concerning Tirhakah, king of Ethiopia, He is come forth to make war with thee. And, when he heard *it*, he sent messengers to Hezekiah saying,

10 Thus shall ye speak to Hezekiah, king of Judah, saying, Let not thy God, in whom thou trustest, deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria.

11 Behold, thou hast heard what the kings of Assyria have done to all the lands by destroying them utterly; and shall

thou be delivered?

12 Have the gods of the nations delivered them which my fathers have destroyed, *as* Gozan, and Haran, and Rezeph, and the children of Eden which *were* in Telassar?

13 Where *is* the king of Hamath, and the king of Arphad, and the king of the city of Sepharvaim, Hena, and Ivah?

14 And Hezekiah received the letter from the hand of the messengers, and read it; and Hezekiah went up unto the house of the LORD, and spread it before the LORD.

15 And Hezekiah prayed unto the LORD, saying,

16 O LORD of hosts, God of Israel that dwellest *between* the cherubims, thou *art* the God, *even* thou alone, of all the kingdoms of the earth: thou hast made heaven and earth.

17 Incline thine ear, O LORD, and hear; open thine eyes, O LORD, and see: and hear all the words of Sennacherib, which hath sent to reproach the living God.

18 Of a truth, LORD, the kings of Assyria have laid waste all the nations, and their countries.

And have cast their
into the fire: for they
no gods, but the work-
en's hands, wood and
: therefore they have
oyed them.

Now, therefore, O
D, our God, save us
his hand, that all the
doms of the earth may
r that thou *art* the
D, *even* thou only.

Then Isaiah the son
mos sent unto Heze-
saying, Thus saith
LORD God of Israel,
reas thou hast prayed
against Sennacherib,
of Assyria:

This *is* the word
h the LORD hath spo-
concerning him; The
n, the daughter of Zi-
ath despised thee, *and*
hed thee to scorn; the
hter of Jerusalem
shaken her head at

Whom hast thou re-
ched and blasphem-
nd against whom hast
exalted *thy* voice, and
l up thine eyes on
? *even* against the
One of Israel.

By thy servants hast
reproached the LORD,
hast said, By the mul-
le of my chariots am I
e up to the height of
ountains, to the sides

of Lebanon; and I will
cut down the tall cedars
thereof, *and* the choice fir-
trees thereof: and I will
enter into the height of
his border, *and* the forest
of his Carmel.

25 I have digged, and
drunk water; and with the
sole of my feet have I dried
up all the rivers of the be-
sieged places.

26 Hast thou not heard
long ago, *how* I have done
it; *and* of ancient times
that I have formed it? now
have I brought it to pass,
that thou shouldst be to
lay waste defenced cities
into ruinous heaps.

27 Therefore their in-
habitants *were* of small
power, they were dismayed
and confounded: they were
as the grass of the field,
and *as* the green herb, *as*
the grass on the house-
tops, and *as* corn blasted
before it be grown up.

28 But I know thy a-
bode, and thy going out,
and thy coming in, and thy
rage against me.

29 Because thy rage a-
gainst me, and thy tumult
is come up into mine ears,
therefore will I put my
hook in thy nose, and my
bridle in thy lips, and I
will turn thee back by the
way by which thou camest.

30 And this *shall be* a sign unto thee, Ye shall eat *this* year such as groweth of itself; and the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof.

31 And the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward:

32 For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the LORD of hosts shall do this.

33 Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it.

34 By the way that he came, by the same shall he

return, and shall not come into this city, saith the LORD.

35 For I will defend this city to save it for mine own sake, and for my servant David's sake.

36 ¶ Then the angel of the LORD went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand; and when they arose early in the morning, behold they *were* all dead corpses.

37 ¶ So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.

38 And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of Armenia: and Esar-haddon his son reigned in his stead.

EVENING.

ISAIAH, CHAP. XXXVIII.

HERE we have recorded another signal deliverance of king Hezekiah. Having received a message of death, by prayer he hath added to his days fifteen years, and a promise also of deliverance out of the hand of the king of Assyria; the sun going ten degrees backward, for a sign of the fulfilment of these promises. Then follows his song of thanksgiving; beautifully describing his melancholy feelings on the prospect of death, and his determination to praise God for his mercy all the days of his life in the house of the Lord.

IN those days was Hezekiah sick unto death. And Isaiah the prophet, the son of Amos, came unto him, and said unto him, Thus saith the LORD, Set thine house in order: for thou shalt die, and not live.

2 Then Hezekiah turned his face toward the wall, and prayed unto the LORD,

3 And said, Remember now, O LORD, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done *that which is* good in thy sight. And Hezekiah wept sore.

4 Then came the word of the LORD to Isaiah, saying,

5 Go, and say to Hezekiah, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold I will add unto thy days fifteen years.

6 And I will deliver thee and this city out of the hand

of the king of Assyria: and I will defend this city.

7 And this *shall* be a sign unto thee from the LORD, that the LORD will do this thing that he hath spoken;

8 ¶ Behold, I will bring again the shadow of the degrees which is gone down in the sun dial of Ahaz ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down.

9 ¶ The writing of Hezekiah, king of Judah, when he had been sick, and was recovered of his sickness;

10 I said in the cutting off of my days, I shall go to the gates of the grave; I am deprived of the residue of my years.

11 I said, I shall not see the LORD, *even* the LORD, in the land of the living: I shall behold man no more, with the inhabitants of the world.

12 Mine age is departed, and is removed from me as a shepherd's tent: I have cut off like a weaver my life: he will cut me off with pining sickness: from day *even* to night wilt thou make an end of me.

13 I reckoned till morning, *that* as a lion so will he break all my bones; from day *even* to night wilt thou make an end of me.

14 Like a crane *or* a swallow, so did I chatter: I did mourn as a dove: mine eyes fail *with looking* upward: O LORD, I am oppressed; undertake for me.

15 What shall I say? he hath both spoken unto me, and himself hath done *it*: I shall go softly all my years in the bitterness of my soul.

16 O LORD by these *things* men live, and in all these *things* is the life of my spirit: so wilt thou recover me, and make me to live.

17 Behold for peace I had great bitterness: but thou hast in love to my soul *delivered it* from the pit of corruption: for thou hast cast all my sins behind thy back.

18 For the grave cannot praise thee, death can *not* celebrate thee: they that go down into the pit cannot hope for thy truth.

19 The living, the living, he shall praise thee, as I *do* this day: the father to the children shall make known thy truth.

20 The LORD *was ready* to save me: therefore we will sing my songs to the stringed instruments all the days of our life in the house of the LORD.

21 For Isaiah had said, Let them take a lump of figs, and lay *it* for a plaister upon the boil, and he shall recover.

22 Hezekiah also had said, What *is* the sign, that I shall go up to the house of the LORD?

CIRCUMCISION OF CHRIST.

MORNING.

GENESIS, CHAP. XVII.

THE First Lesson for this day very appropriately describes the institution of the rite of Circumcision,—which was a type of Baptism. God proposes to enter into a Covenant with Abram, whose name he now changes to Abraham; and promises that he will make of him a great and mighty nation, and that he will give to him, and to his seed after him, the land of Canaan, for an everlasting possession,—on one condition,—namely, that every man child among them be circumcised. The Lord also changes the name of his wife to Sarah, and promises her a son who shall be the heir of all these blessings. Abraham accordingly enters into this covenant, and was himself circumcised, his son Ishmael, and his whole house.

AND when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, *I am* the Almighty God; walk before me, and be thou perfect.

2 And I will make my covenant between me and thee, and will multiply thee exceedingly.

3 And Abram fell on his face: and God talked with him, saying,

4 As for me, behold, my covenant *is* with thee, and thou shalt be a father of many nations.

5 Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee.

6 And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.

7 And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

8 And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.

9 ¶ And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations.

10 This *is* my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised.

11 And ye shall circumcise the flesh of your foreskin; and it shall be a

token of the covenant betwixt me and you.

12 And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed.

13 He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant.

14 And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.

15 ¶ And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah *shall* her name be.

16 And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be *a mother* of nations; kings of people shall be of her.

17 Then Abraham fell upon his face, and laughed, and said in his heart, Shall *a child* be born unto him that is an hundred years old? and shall Sarah, that

is ninety years old, bear?

18 And Abraham said unto God, O that Ishmael might live before thee?

19 And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, *and* with his seed after him.

20 And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation.

21 But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year.

22 And he left off talking with him, and God went up from Abraham.

23 ¶ And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and circumcised the flesh of their foreskin in the self-same day, as God had said unto him.

24 And Abraham *was* ninety years old and nine,

when he was circumcised
in the flesh of his foreskin.

25 And Ishmael his son
was thirteen years old,
when he was circumcised
in the flesh of his foreskin.

26 In the selfsame day

was Abraham circumcised,
and Ishmael his son.

27 And all the men of
his house, born in the
house, and bought with
money of the stranger,
were circumcised with him.

EVENING.

DEUTERONOMY, CHAP. X. VER. 12.

THE circumcision of the flesh was described in the Lesson for the Morning; this for the Evening describes, what the Jews were too apt to neglect, the circumcision of the spirit. It presses upon the Israelites the duty of fearing and loving the LORD their God, and of keeping his commandments; and it reminds them of their debt of gratitude to him, because that, while the whole earth is the LORD's, he had graciously selected them to be his before all people. It calls upon them to be kind to the stranger, for so is the LORD their God, and because they also were strangers in the land of Egypt; therefore, and because God had multiplied them exceedingly, were they to serve him, to cleave to him, and to swear by his name.

¶ AND now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart and with all thy soul,

13 To keep the commandments of the LORD, and his statutes, which I command thee this day for thy good?

14 Behold, the heaven and the heaven of heavens *is* the LORD's thy God, the earth *also*, with all that therein *is*.

15 Only the LORD hath a delight in thy fathers to love them, and he chose their seed after them, *even*

you above all people, as *it is* this day.

16 Circumcise therefore the foreskin of your heart, and be no more stiffnecked.

17 For the LORD your God *is* God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward:

18 He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment.

19 Love ye therefore the stranger: for ye were strangers in the land of Egypt.

20 Thou shalt fear the LORD thy God; him shalt
D 3

thou serve, and to him shalt thou cleave, and swear by his name.

21 He *is* thy praise, and he *is* thy God, that hath done for thee these great and terrible things, which thine eyes have seen.

22 Thy fathers went down into Egypt with threescore and ten persons; and now the LORD thy God hath made thee as the stars of heaven for multitude.



SECOND SUNDAY AFTER CHRISTMAS.

MORNING.

ISAIAH, CHAP. XLI.

THE LORD here calls upon the people to defend, if they are able, the worship of their idols. He shews them that *he* alone raised up "the righteous man from the east," (some suppose Abraham is here alluded to, some Cyrus,) to whom the heathen were but as stubble to his bow; and that *he* hath done deeds at which the very ends of the earth were afraid, and which the combined worshippers of idols were not able to withstand. On this ground, he exhorts his people to trust in him alone; and, from the 9th to the 21st verse, depicts the weakness of his enemies, and his own might, in a succession of beautiful and striking images. He then, in a tone of contempt, calls upon the false gods to shew their power, and their knowledge; and pronounces of them all that they are nothing, and their work of nought, and an abomination is he that chooseth them.

KEEP silence before me, O islands; and let the people renew their strength: let them come near; let them speak: let us come near together to judgment.

2 Who raised up the righteous *man* from the east, called him to his foot, gave the nations before him, and made *him* rule over kings? he gave *them* as the dust to his sword, *and* as driven stubble to his bow.

3 He pursued them,

and passed safely; *even* by the way *that* he had not gone with his feet.

4 Who hath wrought and done *it*, calling the generations from the beginning? I the LORD, the first, and with the last; I *am* he.

5 The isles saw *it*, and feared; the ends of the earth were afraid, drew near, and came.

6 They helped every one his neighbour; and *every one* said to his bro-

ther, Be of good courage.

7 So the carpenter encouraged the goldsmith, *and* he that smootheth with the hammer him that smote the anvil, saying, It is ready for the soldering: and he fastened it with nails, *that* it should not be moved.

8 But thou Israel, *art* my servant, Jacob whom I have chosen, the seed of Abraham my friend.

9 *Thou* whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou *art* my servant; I have chosen thee, and not cast thee away.

10 ¶ Fear thou not; for I *am* with thee: be not dismayed! for I *am* thy God: I will strengthen thee; yea, I will help thee, yea, I will uphold thee with the right hand of my righteousness.

11 Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish.

12 Thou shalt seek them, and shalt not find them, *even* them that contended with thee: they that

war against thee shall be as nothing, and as a thing of nought.

13 For I the LORD thy God will hold thy right hand, saying unto thee, Fear not; I will help thee.

14 Fear not thou worm, Jacob, *and* ye men of Israel; I will help thee, saith the LORD, and thy Redeemer, the Holy One of Israel.

15 Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat *them* small, and shalt make the hills as chaff.

16 Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the LORD, *and* shalt glory in the Holy One of Israel.

17 *When* the poor and needy seek water, and *there is* none, *and* their tongue faileth for thirst. I the LORD will hear them, *I* the God of Israel will not forsake them.

18 I will open rivers in high places, and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water.

19 I will plant in the

wilderness the cedar, the shittah-tree, and the myrtle, and the oil-tree: I will set in the desert the fir-tree, *and* the box-tree together;

20 That they may see, and know, and consider, and understand together, that the hand of the LORD hath done this, and the Holy One of Israel hath created it.

21 ¶ Produce your cause, saith the LORD, bring forth your strong reasons, saith the King of Jacob.

22 Let them bring *them* forth, and shew us what shall happen: let them shew the former things, what they *be*, that we may consider them, and know the latter end of them; or declare us things for to come.

23 Shew the things that are to come hereafter, that we may know that ye *are* gods; yea, do good, or do evil, that we may be dismayed, and behold *it* together.

24 Behold ye are of nothing, and your work of

nought: an abomination *is he that* chooseth you.

25 I have raised up *one* from the north, and he shall come: from the rising of the sun shall he call upon my name; and he shall come upon princes as *upon* mortar, and as the potter treadeth clay.

26 Who hath declared from the beginning, that we may know? and before time, that we may say, *He is* righteous? yea, *there is* none that sheweth; yea, there is none that declar-eth; yea, *there is* none that heareth your words.

27 The first *shall say* to Zion, Behold, behold them: and I will give to Jerusalem one that bring-eth good tidings.

28 For I beheld, and *there was* no man; even among them, and *there was* no counsellor, that, when I asked of them, could answer a word.

29 Behold, they *are* all vanity; their works are nothing: their molten images *are* wind and confusion.

EVENING.

ISAIAH, CHAP. XLIII.

IN the Lesson for the Morning the Almighty had shewn to his people that he was fully *able* to deliver them, in the opening of this, he declares, that he is truly *willing* also. He exhorts them to fear not, whatever may be their present calamities, for *he* is with them. He hath given mighty nations for them; and though they may be scattered into every corner of the world, will bring together into his Church every one that is called by his name. He calls also upon the "blind people that have eyes," that is, upon the Gentiles, to come forward, and to witness that he is God, and to learn, from the things which he has wrought in Israel, that there is no God that can work or deliver after this manner. Having from the 10th to the 18th Verse, spoken of his irresistible might, he then declares that he will do a new thing in the world; for the beasts of the field shall honour him, and waters flow in the wilderness; that is, the Gentiles, who have hitherto been as outcasts from his presence, and barren as the desert, shall become partakers of the Gospel benefits. He then proceeds to reproach his people with the neglect of their religious duties; and tells them that on this account it is, that he hath "given Jacob to the curse, and Israel to reproaches."

BUT now, thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, fear not: for I have redeemed thee, I have called thee by thy name; thou art mine.

2 When thou passest through the waters, I *will* be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shall not be burned; neither shall the flame kindle upon thee.

3 For I *am* the LORD thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Etheopia and Seba for thee.

4 Since thou wast precious in my sight, thou hast been honourable, and I

have loved thee: therefore will I give men for thee, and people for thy life.

5 Fear not; for I *am* with thee: I will bring thy seed from the east, and gather thee from the west:

6 I will say to the north, Give up: and to the south, Keep not back: bring my sons from afar, and my daughters from the ends of the earth.

7 *Even* every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him.

8 Bring forth the blind people that have eyes, and the deaf that have ears.

9 Let all the nations be gathered together, and let the people be assembled: who among them can de-

clare this, and shew us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, *It is truth.*

10 *Ye are* my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I *am* he: before me there was no God formed, neither shall there be after me.

11 I, *even I, am* the LORD; and beside me *there is* no Saviour.

12 I have declared, and have saved, and I have shewed, when *there was* no strange *god* among you: therefore ye *are* my witnesses, saith the LORD, that I *am* God.

13 Yea, before the day *was*, I *am* he; and *there is* none that can deliver out of my hand: I will work, and who shall let it?

14 ¶ Thus saith the LORD your redeemer, the Holy One of Israel; for your sake I have sent to Babylon, and have brought down all their nobles, and the Chaldeans, whose cry *is* in the ships.

15 I *am* the LORD, your Holy One, the creator of Israel, your king.

16 Thus saith the LORD, which maketh a way in the sea, and a path in the mighty waters;

17 Which bringeth forth the chariot and horse, the army and the power; they shall lie down together, they shall not rise; they are extinct, they are quenched as tow.

18 ¶ Remember ye not the former things, neither consider the things of old.

19 Behold I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, *and* rivers in the desert.

20 The beast of the field shall honour me, the dragons, and the owls: because I give waters in the wilderness, *and* rivers in the desert, to give drink to my people, my chosen.

21 This people have I formed for myself; they shall shew forth my praise.

22 But thou hast not called upon me, O Jacob; but thou hast been weary of me, O Israel.

23 Thou hast not brought me the small cattle of thy burnt offerings, neither hast thou honoured me with thy sacrifices. I have not caused thee to serve with an offering, nor

wearied thee with incense.

24 Thou hast brought me no sweet cane with money, neither hast thou filled me with the fat of thy sacrifices: but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities.

25 I, *even I, am* he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.

26 Put me in remembrance: let us plead together: declare thou, that thou mayest be justified.

27 Thy first father hath sinned, and thy teachers have transgressed against me.

28 Therefore I have profaned the princes of the sanctuary, and have given Jacob to the curse, and Israel to reproaches.



EPIPHANY, OR TWELFTH DAY. MORNING.

ISAIAH, CHAP. LX.

THE word *Epiphany* in Greek signifies *Manifestation*, and is used for this day, when Christ was manifested by a star to the Gentiles. The principal design, therefore, of our Church's celebrating this feast, is to shew our gratitude to God, in manifesting the Gospel to the Gentile world, and vouchsafing to them equal privileges with the Jews who had been all along his peculiar people; the first instance of which divine favour was in declaring the birth of Christ to the Wise men of the East. But, in all, there are three great manifestations of our Saviour commemorated on this day; all which, Saint Chrysostom tells us, happened on the same day, though not in the same year: the first, his manifestation by a star, which conducted the Wise men to come and worship him—which we commemorate in the Collect and Gospel. The second manifestation was that of the glorious Trinity at his Baptism—mentioned in the second Lesson at Morning Prayer. The second Lesson at Evening Service contains the third, which was the manifestation of the Glory and Divinity of Christ, by his miraculous turning Water into Wine. *Wheatly.*

THE First Lesson, as was proper for this day, contains prophecies of the increase of the Church by the conversion and abundant access of the Gentiles. The Church of Christ is here called upon to arise and shine; and its splendour and universality are described in the most glowing language. The extent of its increase is as the abundance of the sea—as the multitude of eastern camels bringing gold and incense—as the gathering of the flocks of Kedar—as the flying of clouds—and as the homage of the distant isles of the sea. Strangers and their Kings are to minister unto it; its gates are to be open continually; the cedars of Lebanon shall beautify it; and the afflicted of all nations shall fly for refuge to the Zion of the Holy One of Israel. It may have suffered, but it shall now be honoured; its sun, which is the Almighty, shall no more go down; and, because the members of this Church shall be all righteous, they shall inherit the land—their spiritual Canaan—for ever.

ARISE, shine; for thy light is come and the glory of the LORD is risen upon thee.

2 For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee.

3 And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

4 Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at *thy* side.

5 Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.

6 The multitude of camels shall cover thee, the dromedaries of Midian and Ephah: all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the LORD.

7 All the flocks of Kedar shall be gathered together unto thee, the rams of Ne-

baioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory.

8 Who *are* these *that* fly as a cloud, and as the doves to their windows?

9 Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Israel, because he hath glorified thee.

10 And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee.

11 Therefore thy gates shall be open continually; they shall not be shut day nor night; that *men* may bring unto thee the forces of the Gentiles, and *that* their kings *may be* brought.

12 For the nation and kingdom that will not serve thee shall perish; yea, *those* nations shall be utterly wasted.

13 The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree,

and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious.

14 The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the LORD, The Zion of the Holy One of Israel.

15 ¶ Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations.

16 Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the LORD *am* thy Saviour and thy Redeemer, the mighty one of Jacob.

17 For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine

exactors righteousness.

18 Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise.

19 The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory.

20 Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended.

21 Thy people also *shall* be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.

22 A little one shall become a thousand, and a small one a strong nation: I the LORD will hasten it in his time.

EVENING.

ISAIAH, CHAP. XLIX.

ANNOU^{NC} the beginning of this Chapter may, perhaps, apply to the Prophet himself; yet do we soon find our Saviour's character so clearly delineated, that it is impossible to mistake for whom the likeness is intended—the words “though Israel be not gathered, yet shall I be glorious in the eyes of the Lord,” distinctly remind us, that Jesus Christ spoke of having *other sheep which were not of the Jewish fold*: and the matter is placed beyond a doubt, when we go on to read “I will also give thee for a light to the Gentiles.” But although these last were to be *grafted in*, as branches of the fruit-bearing olive tree, yet does God declare that he will not utterly forsake Zion—“Can a woman forget her sucking child?”—“yea, they may forget, yet will I not forget thee”—“saith the Lord”—on the contrary, those very Gentiles were to be the instruments of bringing back the captive Jews, to their own country again: as they were predestinated, also, in after times, to swell the catalogue of God's elect, and to form, in conjunction with the converted Sons of Abraham, *one fold under one Shepherd*.

LISTEN, O isles, unto me; and hearken, ye people from far; the LORD hath called me from the womb; from the bowels of my mother hath he made mention of my name.

2 And he hath made my mouth like a sharp sword, in the shadow of his hand hath he hid me; and made me a polished shaft, in his quiver hath he hid me.

3 And said unto me, Thou *art* my servant, O Israel, in whom I will be glorified.

4 Then I said, I have laboured in vain, I have spent my strength for nought, and in vain; yet surely my judgment *is* with the LORD, and my work with my God.

5 ¶ And now, saith the LORD, that formed me from

the womb *to be* his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength.

6 And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

7 Thus saith the Lord, the redeemer of Israel, *and* his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers; kings shall see, and arise; princes also shall worship; because of

LORD, that is faithful,
he Holy One of Israel,
e shall choose thee.

Thus saith the LORD,
acceptable time have
rd thee, and in a day
vation have I helped

and I will preserve
and give thee for a
want of the people,
tablish the earth, to
to inherit the deso-
heritages;

That thou mayest say
prisoners, Go forth;
em that *are* in dark-

Shew yourselves.
shall feed in the
, and their pastures
be in all high places.

They shall not hun-
nor thirst; neither
the heat nor sun
them: for he that
mercy on them shall
them, even by the
gs of water shall he
them.

And I will make all
ountains a way, and
igh-ways shall be ex-

Behold, these shall
from far: and lo,
from the north, and
the west; and these
the land of Sinim.

¶ Sing, O heavens,
be joyful, O earth;
break forth into sing-
O mountains: for the

LORD hath comforted his
people, and will have mer-
cy upon his afflicted.

14 But Zion said, The
LORD hath forsaken me,
and my LORD hath for-
gotten me.

15 Can a woman forget
her sucking child, that she
should not have compas-
sion on the son of her
womb? yea, they may for-
get; yet will I not forget
thee.

16 Behold I have graven
thee upon the palms of *my*
hands; thy walls *are* con-
tinually before me.

17 Thy children shall
make haste; thy destroy-
ers, and they that made
thee waste, shall go forth
of thee.

18 Lift up thine eyes
round about, and behold:
all these gather themselves
together, *and* come to thee.
As I live, saith the LORD,
thou shalt surely clothe
thee with them all as with
an ornament, and bind
them *on thee* as a bride
doeth.

19 For thy waste and
thy desolate places, and
the land of thy destruction,
shall even now be too nar-
row by reason of the in-
habitants, and they that
swallowed thee up shall
be far away.

20 The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me: give place to me that I may dwell.

21 Then shall thou say in thine heart, Who hast begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold I was left alone; these, where *had* they *been*?

22 Thus saith the LORD God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in *their* arms, and thy daughters shall be carried upon *their* shoulders.

23 And kings shall be thy nursing fathers, and their queens thy nursing

mothers: they shall bow down to thee with *their* face toward the earth, and lick up the dust of thy feet; and thou shalt know that I *am* the LORD; for they shall not be ashamed that wait for me.

24 Shall the prey be taken from the mighty, or the lawful captive delivered?

25 But thus saith the LORD, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered; for I will contend with *him* that contendeth with thee, and I will save thy children.

26 And I will feed them that oppress thee with their own flesh, and they shall be drunken with their own blood as with sweet wine: and all flesh shall know that I the LORD *am* thy saviour and thy redeemer, the Mighty One of Jacob.

FIRST SUNDAY AFTER EPIPHANY.

MORNING.

ISAIAH, CHAP. XLIV.

AFTER a few verses of encouragement to the Jews; which, although meant, in the first place, to denote their redemption from captivity, bears evidently a further signification, and points towards the latter times: Isaiah returns to the subject of idolatry, (which he had previously treated of in Chapter 40th) exposing the absurdity of that sin, in terms of the keenest, the most insulting irony—"He burneth part thereof in the fire"—"and the residue thereof he maketh a god"! How justly does the Prophet observe of such an one as this, that "he feedeth on ashes! a deceived heart hath turned him aside that he cannot deliver his soul, nor say, is there not a lie in my right hand?" The Chapter ends with one of those plain and unambiguous predictions, which, like a *light shining in darkness*, avail to dissipate the gloom, in which the events of futurity were usually enshrouded; describing two positive facts, as circumstantially as if they had been matters of historical record, rather than of dim-sighted prognostication.—"That saith to the deep, be dry," alludes to the well-known draining of Euphrates when Babylon was taken; whilst the actual mention of the Conqueror's name, so many years before he was born, shows how unerringly it had been fore-appointed, in the secret counsels of the most Highest, that *Cyrus should be God's shepherd, to perform all his pleasure.*

YET now hear, O Jacob my servant; and Israel whom I have chosen:

2 Thus saith the LORD that made thee, and formed thee from the womb, *which* will help thee; Fear not, O Jacob, my servant; and thou Jesurun, whom I have chosen.

3 For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring:

4 And they shall spring up *as* among the grass, as willows by the water courses.

5 One shall say, I *am*

the LORD'S; and another shall call *himself* by the name of Jacob; and another shall subscribe *with* his hand unto the LORD; and surname *himself* by the name of Israel.

6 Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I *am* the first, and I *am* the last; and beside me *there is* no God.

7 ¶ And who, as I, shall call and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them shew unto them:

8 Fear ye not, neither

be afraid: have not I told thee from that time, and have declared *it*? ye *are* even my witnesses. Is there a God beside me? yea, *there is* no God; I know not *any*.

9 ¶ They that make a graven image *are* all of them vanity; and their delectable things shall not profit; and they *are* their own witnesses; they see not, nor know; that they may be ashamed.

10 Who hath formed a god, or molten a graven image *that* is profitable for nothing?

11 Behold all his fellows shall be ashamed: and the workmen, they *are* of men: let them all be gathered together, let them stand up; *yet* they shall fear, *and* they shall be ashamed together.

12 The smith with the tongs both worketh in the coals, and fashioneth it with hammers and worketh it with the strength of his arms; yea, he is hungry and his strength faileth: he drinketh no water, and is faint.

13 The carpenter stretcheth out *his* rule, he marketh it out with a line; he fitteth it with planes, and he marketh it out with

the compass, and maketh it after the figure of a man, according to the beauty of a man; that it may remain in the house.

14 He heweth him down cedars, and taketh the cypress and the oak, which he strengtheneth for himself, among the trees of the forest: he planteth an ash, and the rain doth nourish *it*.

15 Then shall it be for a man to burn: for he will take thereof and warm himself: yea, he kindleth *it*, and baketh bread; yea he maketh a god, and worshippeth *it*; he maketh it a graven image, and falleth down thereto.

16 He burneth part thereof in the fire: with part thereof he eateth flesh; he roasteth roast, and is satisfied: yea, he warmeth *himself*, and saith, Aha, I am warm, I have seen the fire.

17 And the residue thereof he maketh a god, *even* his graven image: he falleth down unto it, and worshippeth *it*, and prayeth unto it, and saith, Deliver me; for thou *art* my god.

18 They have not known nor understood: for he hath shut their eyes, that

they cannot see; *and* their hearts, that they cannot understand.

19 And none considereth in his heart, neither is *there* knowledge nor understanding to say, I have burned part of it in the fire; yea, also I have baked bread upon the coals thereof; I have roasted flesh, and eaten *it*; and shall I make the residue thereof an abomination? shall I fall down to the stock of a tree?

20 He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, *Is there* not a lie in my right hand?

21 Remember these, O Jacob and Israel; for thou *art* my servant: I have formed thee; thou *art* my servant: O Israel, thou shalt not be forgotten of me.

22 I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee.

23 Sing, O ye heavens; for the LORD hath done *it*: shout ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree

therein: for the LORD hath redeemed Jacob, and glorified himself in Israel.

24 Thus saith the LORD, thy Redeemer, and he that formed thee from the womb, I *am* the LORD, that maketh all *things*; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself;

25 That frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise *men* backward, and maketh their knowledge foolish.

26 That confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof:

27 That saith to the deep, Be dry, and I will dry up thy rivers:

28 That saith of Cyrus, *He is* my shepherd, and shall perform all my pleasure; even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.

EVENING.

ISAIAH, CHAP. XLVI.

IN this Chapter, the principal subjects of our Morning's Lesson are resumed and carried on—Idolatry is, again, subjected to the cutting satire of the Prophet; who draws a most triumphant comparison betwixt the graven images of Babylon, *unable to remove themselves from the place, where they have been set down*, and the Holy One of Israel, who says so truly of Himself, "I am God, and there is none else: I am God, and there is none like me"—Cyrus is once more alluded to: and although his name be not again repeated, some of his characteristics are too plainly detailed to leave any doubt of who is intended by the description.

BEL boweth down, Nebo stoopeth, their idols were upon the beasts and upon the cattle: your carriages *were* heavy loaden; *they are* a burden to the weary *beast*.

2 They stoop, they bow down together: they could not deliver the burden, but themselves are gone into captivity.

3 ¶ Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, *which are* born *by me* from the belly, *which are* carried from the womb:

4 And *even* to your old age I *am* he: and *even* to hoar hairs will I carry *you*: I have made, and I will bear, even I will carry, and will deliver *you*.

5 ¶ To whom will ye liken me, and make *me* equal, and compare me, that we may be like?

6 They lavish gold out of the bag, and weigh silver in the balance, and hire a goldsmith; and he

maketh it a god: they fall down, yea, they worship.

7 They bear him upon the shoulder, they carry him, and set him in his place, and he standeth; from his place shall he not remove: yea, *one* shall cry unto him, yet can he not answer, nor save him out of his trouble.

8 Remember this, and shew yourselves men: bring *it* again to mind, O ye transgressors.

9 Remember the former things of old: for I *am* God, and *there is* none else; I *am* God, and *there is* none like me;

10 Declaring the end from the beginning, and from ancient times: *the things* that are not: yet done, saying; My counsel shall stand, and I will do all my pleasure:

11 Calling a ravenous bird from the east; the man that executeth my counsel from a far country: yea, I have spoken *it*, I will also

<p>bring it to pass; I have purposed <i>it</i>, I will also do it.</p> <p>12 Hearken unto me, ye stout hearted, that <i>are</i> far from righteousness.</p>	<p>13 I bring near my righteousness; it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion for Israel my glory.</p>
---	---



SECOND SUNDAY AFTER EPIPHANY.

MORNING.

ISAIAH, CHAP. LI.

WE find the Prophet, in this Chapter, exhorting "them that follow after righteousness;" i. e. the faithful part of the Jewish nation, to continue their confidence in that divine power, to whom "Abraham their Father" had looked of old, and who, in return for such an instance of faith, had "blessed him and increased him"—a plain intimation, that if they would walk in the steps of their pious forefather, a similar reward should be their portion also. Isaiah next represents God Almighty as describing the blessings of the gospel covenant; "my righteousness is near: my salvation is gone forth"—with this additional assurance, that although "the heavens shall vanish away like smoke, and the earth shall wax old like a garment,"—yet "my salvation shall be for ever, and my righteousness shall not be abolished."—In order, more naturally, to introduce the Lord's promises that He would at last have pity upon his "afflicted" people, the Prophet addresses his God, by an elegant apostrophe, as though that immortal Being had been careless or forgetful of his chosen: "awake, awake, put on strength, O arm of the Lord;" and he then proceeds, as it were, to remind God Almighty, of the noble works which He had done in the "ancient days"—In answer to this beautiful adjuration, the God of Israel is represented as upbraiding his people with being "afraid of a man that shall die," and "forgetting the Lord" their "maker"—At the same time He asserts his own authority, saying "I am the Lord thy God, that divided the sea, whose waves roared:" I am still the same God, who performed miracles before the eyes of your fathers.—At last, however, after an appalling description of the miseries of the captivity, God comforts his people, by an assurance that He will transfer their sufferings to those who were their persecutors.

<p>HEARKEN to me, ye that follow after righteousness, ye that seek the LORD: look unto the rock <i>whence</i> ye are hewn, and to the hole of the pit <i>whence</i> ye are digged.</p>	<p>rah <i>that</i> bare you: for I called him alone, and blessed him, and increased him.</p>
--	--

<p>2 Look unto Abraham your father, and unto Sa-</p>	<p>3 For the LORD shall comfort Zion: he will com- fort all her waste places; and he will make her wil- derness like Eden, and her</p>
--	--

desert like the garden of the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of melody.

4 Hearken unto me my people; and give ear unto me, O my nation; for a law shall proceed from me, and I will make my judgment to rest for a light of the people.

5 My righteousness is near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust.

6 Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished.

7 Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings.

8 For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my

righteousness shall be for ever, and my salvation from generation to generation.

9 ¶ Awake, awake, put on strength, O arm of the LORD; awake, as in the ancient days, in the generations of old. *Art* thou not it that hath cut Rahab, and wounded the dragon?

10 *Art* thou not it which hath dried the sea, the waters of the great deep: that hath made the depths of the sea a way for the ransomed to pass over:

11 Therefore the redeemed of the LORD shall return, and come with singing unto Zion; and everlasting joy shall be upon their head; they shall obtain gladness and joy; and sorrow and mourning shall flee away.

12 I, *even I, am* he that comforteth you: who *art* thou, that thou shouldest be afraid of a man *that* shall die, and of the son of man *which* shall be made as grass:

13 And forgettest the LORD thy maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day, because of the fury of the oppressor, as if he were ready to destroy?

and where *is* the fury of the oppressor?

14 The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail.

15 But I *am* the LORD thy God, that divideth the sea, whose waves roared; The LORD of hosts *is* his name.

16 And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou *art* my people.

17 Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the LORD the cup of his fury; thou hast drunken the dregs of the cup of trembling, and wrung *them* out.

18 *There* is none to guide her among all the sons *whom* she has brought forth; neither *is there any* that taketh her by the hand of all the sons *that* she hath brought up.

19 These two *things* are come unto thee; who shall be sorry for thee? desolation, and destruction, and the famine, and the sword: by whom shall I comfort thee?

20 Thy sons have fainted, they lie at the head of all the streets, as a wild bull in a net: they are full of the fury of the LORD, the rebuke of thy God.

21 Therefore hear now this, thou afflicted, and drunken, but not with wine:

22 Thus saith thy Lord the LORD, and thy God *that* pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, *even* the dregs of the cup of my fury; thou shalt no more drink it again:

23 But I will put it into the hand of them that afflict thee; which have said to thy soul, Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over.

EVENING.

ISAIAH, CHAP. LIII.

HAD the Son of Amos never written another word; had he never uttered another syllable of prediction; this Chapter alone would have established his claim to be called the *Evangelical Prophet*. After complaining of the incredulity of the Jewish nation, which would neither "believe" the "report" of those who foretold the Messiah's advent, nor yet would see "the arm of the LORD revealed" in Him, when, in after times, he came; Isaiah proceeds to give such a literal, such an exact description of the circumstances of our Saviour's appearance, that the only objection which infidelity ever attempted to advance against the account, was that it must have been composed, after the events, which it purports to foretell, had taken place. The Jewish canon however, itself, bears witness on our side, here: and the authenticity of the prophecy, which was delivered seven hundred years before its accomplishment, has been too firmly established, to shrink before a false accusation. It would be impossible to do the subject justice, except by extending our analysis beyond those limits, which the nature of this little work allots to one chapter: but that is, fortunately, of less consequence in the present instance, than it could have been in any other. Every line shadows forth our Redeemer so distinctly, that the words themselves compose their own best commentary. In reading this Lesson, we might almost persuade ourselves, that we were perusing our Saviour's history, as it is given in the Gospels: for even they are hardly more explicit in their annals of Him, who "bare the sins of many, and made intercession for the transgressors."

WHO hath believed our report? and to whom is the arm of the LORD revealed?

2 For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness: and when we shall see him, *there is* no beauty that we should desire him.

3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were *our* faces from him: he was despised, and we esteemed him not.

4 ¶ Surely he hath borne our griefs, and carried our sorrows: yet we did esteem

him stricken, smitten of God, and afflicted.

5 But he *was* wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed.

6 All we like sheep have gone astray; we have turned every one to his own way: and the LORD hath laid on him the iniquity of us all.

7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers

is dumb, so openeth he not his mouth.

8 He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither *was any* deceit in his mouth.

10 ¶ Yet it pleased the LORD to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he

shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand.

11 He shall see of the travail of his soul, *and* shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

12 Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong: because he hath poured out his soul unto death: and he was numbered with the transgressors, and he bare the sin of many, and made intercession for the transgressors.



THIRD SUNDAY AFTER EPIPHANY.

MORNING.

ISAIAH, CHAP. LV.

THE opening of this prophetic Chapter is very striking. The universality of that water of life which is contained in the Gospel, is proclaimed in the Prophet's exclamation—"Ho, every one that thirsteth, come ye to the waters, and he that hath no money." It was doubtless in reference to this prophecy, that, when the people, on the great day of the feast, were drawing water from the pool of Siloam, our blessed Saviour stood and cried, "*If any man thirst, let him come unto me and drink!*" The blessings of the Gospel covenant are styled, in verse 3, the "sure mercies of David," because they are mercies made sure by repeated promises to David and his seed. These mercies are shewn, in what follows, to extend to other nations besides the Jews, on the condition of true repentance; which God, whose ways are not as our ways, is mercifully willing to accept. The word of God is then beautifully compared to the rains which water the earth, in its fertilizing powers. Joy and peace shall be its certain fruits; and wherever the dews of this his word shall fall, instead of the wicked shall arise the just, and instead of sinners such as fear to sin.

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come buy wine and milk without money and without price.

2 Wherefore do ye spend money for *that which* is not bread? and your labour for *that which* satisfieth not. Hearken diligently unto me, and eat ye *that which* is good, and let your soul delight itself in fatness.

3 Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, *even* the sure mercies of David.

4 Behold, I have given him *for* a witness to the people, a leader and commander to the people.

5 Behold, thou shalt call a nation *that* thou knowest not, and nations *that* knew not thee shall run unto thee, because of the LORD thy God, and for the Holy One of Israel; for he hath glorified thee.

6 ¶ Seek ye the LORD while he may be found, call ye upon him while he is near.

7 Let the wicked forsake his way, and the unrighteous man his thoughts: and

let him return unto the LORD, and he will have mercy upon him; and our God, for he will abundantly pardon.

8 ¶ For my thoughts are not your thoughts, neither *are* your ways, saith the LORD.

9 For *as* the heavens are higher than the earth, so are my ways higher than your ways, my thoughts than your thoughts.

10 For as the rain descendeth down, and the snow from heaven, and return not thither, but water the earth, and make bring forth and bud, I may give seed to the sower, and bread to the eater.

11 So shall my word be that goeth forth out of my mouth: it shall not be unto me void, but it shall accomplish that which I please, and it shall prosper *in the thing* where I sent it.

12 For ye shall go forth with joy, and be led with peace: the mountains and the hills shall bring forth before you into singing, and all the trees of the field shall clap *their* hands.

13 Instead of the thorn shall come up the fir, and instead of the

shall come up the myrtle everlasting sign *that* shall tree: and it shall be to the not be cut off.
LORD for a name, for an

EVENING.

ISAIAH, CHAP. LVI.

THIS Chapter begins with stating the general qualifications, which that Gospel kingdom, which the Prophet declares to be near at hand, would require from all its members—strict uprightness and honesty, and a rigid observance of the Sabbath, that is, of all duties relating to the one true God. On these conditions, *all* may partake of its benefits. “The son of the stranger,” that is, the meanest Gentile, shall, on these terms, partake of the Jewish privileges, and be “made joyful in God’s house of prayer;” for the Almighty declares—and our Saviour himself, when he cleared the Court of the *Gentiles* in the Temple from profanation, repeated the declaration—“mine house shall be called an house of prayer for *all* people.” The Prophet, in the midst of these glorious prospects, cannot help reverting to the present degraded state of his people: and characterizes their “watchmen,” that is, their governors and teachers, as slumbering on their posts—ignorant of their duty, and careless in discharging it. This rebuke is a warning to the Christian watchman not to shrink from his duty: for though, as in the case before us, his negligence may not hinder the gracious designs of God, yet will be at least forfeit the glorious privilege of promoting them; and when he hath preached carelessly to others, will, on the ground of that carelessness, be a castaway.

THUS saith the LORD, keep ye judgment, and do justice: for my salvation *is* near to come, and my righteousness to be revealed.

2 Blessed is the man *that* doeth this, and the son of man *that* layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil.

3 ¶ Neither let the son of the stranger, that hath joined himself to the LORD, speak, saying, the LORD hath utterly separated me from his people: neither let the eunuch say, Behold, I *am* a dry tree.

4 For thus saith the LORD unto the eunuchs that keep my sabbaths, and choose *the things* that please me, and take hold of my covenant;

5 Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters; I will give them an everlasting name, that shall not be cut off.

6 Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one

that keepeth the sabbath from polluting it, and taketh hold of my covenant;

7 Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices *shall be* accepted upon mine altar; for mine house shall be called an house of prayer for all people.

8 The Lord GOD which gathereth the outcasts of Israel, saith, Yet will I gather *others* to him, besides those that are gathered unto him.

9 ¶ All ye beasts of the field, come to devour, *yea*,

all ye beasts in the forest.

10 His watchmen *are* blind: they *are* all ignorant, they *are* all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber.

11 Yea, they *are* greedy dogs *which* can never have enough, and they *are* shepherds *that* cannot understand: they all look to their own way, every one for his gain, from his quarter.

12 Come ye, *say they*, I will fetch wine, and we will fill ourselves with strong drink; and to morrow shall be as this day, *and* much more abundant.



FOURTH SUNDAY AFTER EPIPHANY.

MORNING.

ISAIAH, CHAP. LVII.

THE description of the degraded and corrupted state of the Jews, which the Prophet had commenced in the last Chapter, is carried on, and with even darker colours, in this. They lament not even when the righteous perisheth—the death of king Hezekiah is probably here alluded to—but follow after the grossest idolatry, “*enflaming themselves with idols*,” as the indignant Prophet expresses it, and even offering up their children in sacrifice to Moloch. The striking phrase in the 3rd verse—“*sons of the sorceress*”—is a common scripture mode of expression, men being often there called the children of those whose practices they imitate; thus we frequently meet with the terms “*sons of Belial*,” “*sons of God*,” &c. The 5th—8th verses allude to various kinds of idolatry, of which the people were guilty; and the 9th—12th, to their vainly flying to the kings of Egypt and Assyria for aid, instead of relying upon their God. From thence to the end of the Chapter, the Almighty proclaims his own glory and might—that though he has punished them for their transgressions, yet he will soon turn and repent—and that though there is no peace to the wicked, yet peace shall be upon Israel, and finally upon the Gentiles also.

THE righteous perisheth, heart: and merciful men and no man layeth *it* to *are* taken away, none con-

sidering that the righteous is taken away from the evil to come.

2 He shall enter into peace: they shall rest in their beds, *each one*, walking in his uprightness.

3 ¶ But draw near hither, ye sons of the sorceress, the seed of the adulterer and the whore.

4 Against whom do ye sport yourselves? against whom make ye a wide mouth, and draw out the tongue? are ye not children of transgression, a seed of falsehood.

5 Enflaming yourselves with idols under every green tree, slaying the children in the valleys under the cliffs of the rocks?

6 Among the smooth stones of the stream is thy portion; they, they are thy lot: even to them hast thou poured a drink offering, thou hast offered a meat offering. Should I receive comfort in these?

7 Upon a lofty and high mountain hast thou set thy bed: even thither wentest thou up to offer sacrifice.

8 Behind the doors also and the posts hast thou set up thy remembrance: for thou hast discovered *thyself to another* than me, and art gone up; thou hast

enlarged thy bed, and made thee a covenant with them; thou lovedst their bed where thou sawest it.

9 And thou wentest to the king with ointment and didst increase thy perfumes, and didst send thy messengers far off, and didst debase *thyself even* unto hell.

10 Thou art wearied in the greatness of thy way; yet saidst thou not There is no hope: thou hast found the life of thine hand; therefore thou wast not grieved.

11 And of whom hast thou been afraid, or feared, that thou hast lied, and hast not remembered me, nor laid *it* to thy heart? have not I held my peace even of old, and thou fearest me not?

12 I will declare thy righteousness, and thy works; for they shall not profit thee.

13 ¶ When thou criest, let thy companies deliver thee; but the wind shall carry them all away; vanity shall take *them*: but he that putteth his trust in me shall possess the land, and shall inherit my holy mountain;

14 And shall say, Cast ye up, cast ye up, prepare
F 3

the way, take up the stumbling block out of the way of my people.

15 For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also *that is* of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

16 For I will not contend for ever, neither will I be always wroth: for the spirit should fail before me, and the souls *which* I have made.

17 For the iniquity of his covetousness was I

wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart.

18 I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners.

19 I create the fruit of the lips; Peace, peace to *him that is far off*, and to *him that is near*, saith the LORD; and I will heal him.

20 But the wicked *are* like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.

21 *There is no peace*, saith my God, to the wicked.

EVENING.

ISAIAH, CHAP. LVIII.

THE people, in the third verse of this Chapter, are represented by the Prophet as expostulating with the Almighty on the want of a due return for their religious services. "Wherefore have we fasted," say they, "and thou seest not?" the Almighty replies to them, that theirs is not *such* a fast as he has chosen, being indeed, only the outward observance of the ceremonies of the Sabbath, and even these not rigidly complied with; for that he looks for the weightier matters of the law—judgment, mercy, and truth—the granting of liberty to the oppressed, and relief to the hungry and naked. If the Sabbath be *thus* observed, then will the fruits of it be seen; the Lord will answer his people when they cry unto him; and their temporal happiness and glory will be such as have been long ago promised as the sure heritage of Jacob, and which their sins alone have hitherto removed far from them. The lesson therefore, that we are here taught is, that a due observance of the ceremonial parts of our religion will not be accepted by God, unless we perform the duties and cherish the feelings which it inculcates.

CRY aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.
2 Yet they seek me daily, and delight to know my ways, as a nation that

did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God.

3 Wherefore have we fasted, *say they*, and thou seest not? *wherefore* have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours.

4 Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as *ye do this* day, to make your voice to be heard on high.

5 Is it such a fast that I have chosen? a day for a man to afflict his soul? *is it* to bow down his head as a bulrush, and to spread sackcloth and ashes under ~~him~~? wilt thou call this a fast, and an acceptable day to the LORD?

6 *Is* not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?

7 *Is it* not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy

house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?

8 ¶ Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the LORD shall be thy rear-ward.

9 Then shalt thou call, and the LORD shall answer: thou shalt cry, and he shall say, Here I *am*. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity;

10 And *if* thou draw out thy soul to the hungry, and satisfy the afflicted soul: then shall thy light rise in obscurity, and thy darkness *be* as the noon day:

11 And the LORD shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.

12 And *they that shall be* of thee shall build the whole waste places: thou shalt raise up the foundations of many generations: and thou shalt be called,

The repairer of the breach, own pleasure, nor speaking *thine own* words:
 The restorer of paths to dwell in.

13 ¶ If thou turn away light thyself in the LORD;
 thy foot from the sabbath, and I will cause thee to
from doing thy pleasure ride upon the high places
 on my holy day; and call of the earth, and feed thee
 the sabbath a delight; the with the heritage of Jacob
 holy of the LORD, honour thy father: for the mouth
 able; and shalt honour of the LORD hath spoken
 him, not doing thine own *it*.
 ways, nor finding thine



FIFTH SUNDAY AFTER EPIPHANY.

MORNING.

ISAIAH, CHAP. LIX.

THE former part of this Chapter requires little explanation, as it is one continued picture of the wickedness of the Jewish nation, and of the calamities to which they have been exposed by their sin; but it is impossible to pass over the splendour of the language in which these awful truths are clothed! It would be difficult to point out such energetic poetry as this beyond the Volume of Inspiration. How justly are they who work their own destruction by their own transgressions said to "*hatch cockatrice' eggs, and weave the spider's web!*" How vile and vain their labour, and how direful the fruit of it— a serpent to sting them to death, and a net to catch their own souls! How appropriately, after this dark picture, follows that glorious description of the Messiah's character and office with which the Chapter concludes; (from the 16th verse to the end). It is one of those consoling glimpses, which this Evangelical Prophet sometimes gives, of the splendour of Christ's kingdom, which must have been to the then suffering faithful as a light shining in a dark place, and must have served to keep alive their faith and hope under the manifold calamities which the Almighty had laid upon them for the general wickedness of their nation.

BEHOLD, the LORD's hand from you, that he will not
 is not shortened, that it hear.
 cannot save; neither his
 ear heavy, that it cannot
 hear:

2 But your iniquities have separated between you and your God, and your sins have hid *his* face
 3 For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness.
 4 None calleth for jus-

tice nor *any* pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity.

5 They hatch cockatrice eggs, and weave the spider's web: he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper.

6 Their webs shall not become garments, neither shall they cover themselves with their works: their works *are* works of iniquity, and the act of violence *is* in their hands.

7 Their feet run to evil, and they make haste to shed innocent blood: their thoughts *are* thoughts of iniquity; wasting and destruction *are* in their paths.

8 The way of peace they know not; and *there is* no judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace.

9 ¶ Therefore is judgment far from us, neither doth justice overtake us, we wait for light, but behold obscurity: for brightness *but* we walk in darkness.

10 We grope for the wall like the blind, and we grope as if *we* had no eyes:

we stumble at noon day as in the night: *we are* in desolate places as dead men.

11 We roar all like bears, and mourn-sore like doves: we look for judgment, but *there is* none; for salvation, *but* it is far off from us.

12 For our transgressions are multiplied before thee, and our sins testify against us: for our transgressions *are* with us; and *as for* our iniquities, we know them;

13 In transgressing and lying against the LORD, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood.

14 And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter.

15 Yea truth faileth; and he *that* departeth from evil maketh himself a prey: and the LORD saw *it*, and it displeased him that *there was* no judgment.

16 ¶ And he saw that *there was* no man, and wondered that *there was* no intercessor: therefore his arm brought salvation

unto him: and his righteousness, it sustained him.

17 For he put on righteousness as a breast-plate, and an helmet of salvation upon his head; and he put on the garments of vengeance *for* clothing, and was clad with zeal as a cloke.

18 According to *their* deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies; to the islands he will repay recompence.

19 So shall they fear the name of the LORD from the west, and his glory from the rising of the sun. When the enemy shall

come in like a flood, the spirit of the LORD shall lift up a standard against him.

20 ¶ And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob saith the LORD.

21 As for me, this *is* my covenant with them, saith the LORD; My spirit that *is* upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.

EVENING.

ISAIAH, CHAP. LXIV.

IN the opening of this Chapter the Prophet calls upon the Almighty to afford his people some manifestation of his power, as he was wont to do of old, in order that the heathen, to whom they were in subjection, might be amazed, and acknowledge the might of the God of Israel. But at the recollection of the sins of his people, he checks himself, as it were, in the midst of his request, and acknowledges that Israel has no right to look for such a favour at God's hand: "for," says he, "thou hast hid thy face from us, and hast consumed us, *because of our iniquities.*" Yet, in a most pathetic conclusion, he again ventures to appeal to the mercy of God, and reminds him of the desolate state of what he had once loved and honoured so highly—his holy city, and his favoured people—in language which must at once excite the admiration and touch the feelings of every reader.

OH that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence.

2 As *when* the melting fire burneth, the fire caus-

eth the waters to boil, to make thy name known to thine adversaries, *that* the nations may tremble at thy presence!

3 When thou didst terrible things *which* we looked

not for, thou camest down, the mountains flowed down at thy presence.

4 For since the beginning of the world, *men* have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, *what* he hath prepared for him that waiteth for him.

5 Thou meetest him that rejoiceth, and worketh righteousness; *those that* remember thee in thy ways; behold, thou art wroth; for we have sinned: in those is continuance, and we shall be saved.

6 But we are all as an unclean *thing*, and all our righteousnesses *are* as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind have taken us away.

7 And *there is* none that calleth upon thy name, that stirreth up himself to

take hold of thee; for thou hast hid thy face from us, and hast consumed us, because of our iniquities.

8 But now, O LORD, thou *art* our father; we *are* the clay, and thou our potter; and we are all the work of thy hand.

9 ¶ Be not wroth very sore, O LORD, neither remember iniquity for ever: behold, see, we beseech thee, we *are* all thy people.

10 Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation.

11 Our holy and our beautiful house, where our fathers praised thee, is burned up with fire: and all our pleasant things are laid waste.

12 Wilt thou refrain thyself for these *things*, O LORD? wilt thou hold thy peace, and afflict us very sore?

SIXTH SUNDAY AFTER EPIPHANY.

MORNING.

ISAIAH, CHAP. LXV.

HERE we have another of those prophetic Chapters, in which the prediction is almost as clear as the history. The general scope of the Chapter is, "that God hath called the Gentiles, though they have not sought him; and hath rejected his own people for their refusal to attend to his repeated call; for their obstinate disobedience, their idolatrous practices, and detestable hypocrisy: that nevertheless he will not destroy them all; but will preserve a remnant, to whom he will make good his ancient promises. Severe punishments are threatened to the apostates; and great rewards are promised to the obedient, in a future flourishing state of the Church." The meaning of the figure in the 8th verse is—as the *whole* of a cluster of grapes is not destroyed, if a few good grapes be found in the cluster—so will I deal with my people. We may remark, that the "new heavens, and the new earth," spoken of in the 17th verse, picture, in prophetic language, a new dispensation of religion; and that the sketch of the renovated state of the world which follows, has been drawn from the idea in the Prophet's mind of the happy lot of the early Patriarchs before the flood—it shall be the mark of a sinner (verse 20.) to die so early as at an hundred years; a figurative expression for the spiritual "long life and health" which shall be the fruit of the Gospel.

I AM sought of *them that* asked not *for me*; I am found of *them that* sought me not: I said, Behold me, behold me, unto a nation *that* was not called by name.

2 I have spread out my hands all the day unto a rebellious people, which walketh in a way *that was* not good, after their own thoughts;

3 A people that provoketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense upon altars of brick;

4 Which remain among the graves, and lodge in the monuments; which eat swine's flesh, and broth of abominable *things is in* their vessels;

5 Which say, Stand by thyself, come not near to me; for I am holier than thou. These *are a smoke* in my nose, a fire that burneth all the day.

6 Behold *it is* written before me; I will not keep silence, but will recompense, even recompense into their bosom.

7 Your iniquities, and the iniquities of your fathers together, saith the LORD, which have burned incense upon the mountains and blasphemed me

upon the hills: therefore will I measure their former work into their bosom.

8 Thus saith the LORD, As the new wine is found in the cluster, and *one* saith, Destroy it not; for a blessing *is* in it: so will I do for my servants' sakes, that I may not destroy them all.

9 And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there.

10 And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me.

11 But ye *are* they that forsake the LORD, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink-offering unto that number.

12 Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose *that* wherein I delighted not.

13 Therefore thus saith the Lord GOD, Behold my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed:

14 Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit.

15 And ye shall leave your name for a curse unto my chosen: for the Lord GOD shall slay thee, and call his servants by another name:

16 That he who blesseth himself in the earth, shall bless himself in the God of truth; and he that sweareth in the earth, shall swear by the God of truth: because the former troubles are forgotten, and because they are hid from mine eyes.

17 ¶ For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.

18 But be ye glad and rejoice for ever *in that* which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.

19 And I will rejoice in

Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying.

20 There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner, *being* an hundred years old, shall be accursed.

21 And they shall build houses, and inhabit *them*; and they shall plant vineyards, and eat the fruit of them.

22 They shall not build, and another inhabit; they shall not plant, and another eat: for as the days

of a tree *are* the days of my people, and mine elect shall long enjoy the work of their hands.

23 They shall not labour in vain, nor bring forth for trouble; for they *are* the seed of the blessed of the LORD, and their offspring with them.

24 And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.

25 The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust *shall be* the serpent's meat. They shall not hurt, nor destroy in all my holy mountain, saith the Lord.

EVENING.

ISAIAH, CHAP. LXVI.

IN this Chapter, the prophetic description of Christ's Church is continued and completed. It opens by declaring that sacrifices and a Temple, can be of no real value to Him that made heaven and earth; and that without a contrite spirit, he that bringeth an oblation is but as the man that offereth an abomination (verse 3.) The sudden increase of Christ's Church is powerfully described; being as if "a nation had been born at once." The Gentiles are then called upon to "rejoice with Jerusalem," from whom they have drawn the refreshing streams of the Gospel; while the resurrection, (verse 14) and the day of judgment, seem to be not obscurely hinted at in the following verses, though the more immediate reference may be to the revival of true religion among the Jews, and to the destruction of their city and nation for their disobedience as a body. The faithful, however, that escape unto the nations, shall declare the truths of the Gospel among the Gentiles; so that *all nations* shall come with triumph unto the true Jerusalem—the religion of Christ; out of *all nations* shall the ministers of the Gospel be taken; and, while the disobedient and the transgressors shall utterly perish, "the new heavens and new earth" shall remain for ever, and "*all flesh* shall come to worship before me, saith the Lord."

Thus closes the Prophecy of Isaiah the son of Amoz ; and surely none can read it attentively, without feeling that, to the eye of this privileged Prophet was revealed the whole mystery of Christianity almost as distinctly as to us whose lot has been cast in the days when the veil that shrouded it has been withdrawn ; and none can observe the fervour of his piety, the depth and strength of his thoughts, the splendour of his imagination, and the beauty and magnificence of his language, without learning how much godliness advances not only the *saint* but the *man* ; and how truly the law seems to hold good throughout the whole of Creation, that what is *best* should generally be the most *attractive*,—that holiness is indeed *beautiful*,—and that the thoughts of man are never so pure, so profound, or so delightful, as when kindled from the fire upon the ALTAR !

THUS saith the LORD,
The heaven *is* my throne,
and the earth *is* my foot-
stool: where *is* the house
that ye build unto me? and
where *is* the place of my
rest?

2 For all those *things*
hath mine hand made, and
all those *things* have been,
saith the LORD; but to
this *man* will I look, *even*
to *him* that *is* poor and of
a contrite spirit, and tremb-
leth at my word.

3 He that killeth an ox,
is as if he slew a man ; he
that sacrificeth a lamb, *as*
if he cut off a dog's neck ;
he that offereth an oblation,
as if he offered swine's
blood ; he that burneth in-
cense, *as if* he blessed an
idol. Yea, they have cho-
sen their own ways, and
their soul delighteth in
their abominations.

4 I also will choose their
delusions, and will bring
their fears upon them : be-
cause when I called, none

did answer ; when I spake,
they did not hear : but they
did evil before mine eyes,
and chose *that* in which I
delighted not.

5 ¶ Hear the word of the
LORD, ye that tremble at
his word ; Your brethren
that hated you, that cast
you out for my name's sake,
said, Let the LORD be glo-
rified. But he shall appear
to your joy, and they shall
be ashamed.

6 A voice of noise from
the city, a voice from the
temple, a voice of the LORD
that rendereth recompence
to his enemies.

7 Before she travailed,
she brought forth ; before
her pain came, she was de-
livered of a man child.

8 Who hath heard such
a thing? Who hath seen
such things? Shall the
earth be made to bring forth
in one day, *or* shall a nation
be born at once? for as
soon as Zion travailed she
brought forth her children.

9 Shall I bring to the birth, and not cause to bring forth? saith the LORD: shall I cause to bring forth, and shut *the womb*? saith thy God.

10 Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her:

11 That ye may suck and be satisfied with the breasts of her consolations; that ye may milk out and be delighted with the abundance of her glory.

12 For thus saith the LORD, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon *her* sides, and be dandled upon her knees.

13 As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem.

14 And when ye see *this*, your heart shall rejoice, and your bones shall flourish like an herb: and the hand of the LORD shall be known toward his servants, and *his* indignation toward his enemies.

15 ¶ For behold, the LORD will come with fire, and with his chariots like a

whirlwind, to render his anger with fury, and his rebuke with flames of fire.

16 For by fire and by his sword will the LORD plead with all flesh: and the slain of the LORD shall be many.

17 They that sanctify themselves, and purify themselves in the gardens, behind one *tree* in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the LORD.

18 For I *know* their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see my glory.

19 And I will set a sign among them, and I will send those that escape of them unto the nations, *to* Tarshish, Pul, and Lud, that draw the bow, *to* Tubal, and Javan, *to* the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles.

20 And they shall bring all your brethren *for* an offering unto the LORD out of all nations, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my

holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD. pass, *that* from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.

21 And I will also take of them for priests *and* for Levites, saith the LORD.

22 For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, *so* shall your seed and your name remain. 24 And they shall go forth, and look upon the carcasses of the men that have transgressed against me, for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring un-

23 And it shall come to to all flesh.



SEPTUAGESIMA SUNDAY.

MORNING.

GENESIS, CHAP. I.

WHEN speaking of "the course of the first Lessons appointed for Sundays," Wheatley observes that "upon Septuagesima Sunday Genesis is begun because then begins the time of penance and mortification, to which Genesis suits best, as treating of the original of our misery by the fall of Adam, and of God's severe judgment upon the world for sin"—and the remark is most just with regard to the general contents of the book, although the Lessons for this day, referring as they do to a world yet uncursed, and to man in his state of innocency, compose a splendid exception to the main subject of the work.

This Sunday, and the two which follow in immediate succession, seem to have obtained their names, from hence; that Quinquagesima is exactly (as the word imports,) fifty days before Easter; consequently it is correctly designated: the two preceding sundays also, of which Septuagesima is one, approach somewhat nearly, in round numbers, to the several distances of sixty and seventy days from Easter; and hence in all probability, *they* derive their respective appellations: but this is a question of mere words, which need not be prosecuted any further.

The inspired writer of the book called *Genesis*, most appropriately commences his history, with the formation of all things.—"In the beginning God created the heaven and the earth."—and this brief exordium carries with it, even in its abruptness, more sublimity; at all events, it appears better suited to the mighty occasion, than if the fact had been announced amidst the most gorgeous flourishes of human eloquence. We are not to expect, what is called a philosophical, perhaps not even a very intelligible, account of the actual process, by which the world, with all that therein is, was brought to such a state, on "the evening" of "the sixth day" that God "saw every thing He had made, and be-

hold it was very good." Our best and safest rule will be, to receive the words of scripture as literally as they themselves will permit us; being convinced, at the same time, that the Hebrew legislator was not so solicitous to explain all the mysteries of creation, as he was to impress his people with suitable ideas of that Power, which by an act of mere volition, gave nature birth and form. Many wise and pious speculations, upon this stupendous subject have, ere now, been ushered into public notice: but, on the other hand, so much absurdity has been erected upon the same foundation; that reverence and humility alike exhort us, to curb our imaginations, when they threaten to outrun our cooler judgment—God's omnipotence is equally conspicuous, whatever may have been the means or method employed to call an universe out of nothing: and the conviction that all was intended for the use of that favored being, upon whom the Deity stamped his own image, may well read us an appalling lesson, if we prove ourselves unworthy, by our presumption, of such boundless love.

IN the beginning God created the heaven and the earth.

2 And the earth was without form and void; and darkness *was* upon the face of the deep. And the Spirit of God moved upon the face of the waters.

3 And God said, Let there be light: and there was light.

4 And God saw the light that *it was* good: and God divided the light from the darkness.

5 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

6 And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

7 And God made the firmament, and divided the waters which *were* under

the firmament from the waters which *were* above the firmament: and it was so.

8 And God called the firmament Heaven. And the evening and the morning were the second day.

9 And God said, Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear: and it was so.

10 And God called the dry *land* Earth; and the gathering together of the waters called he Seas: and God saw that *it was* good.

11 And God said, Let the earth bring forth grass, the herb yielding seed, *and* the fruit tree yielding fruit after his kind, whose seed *is* in itself, upon the earth: and it was so.

12 And the earth brought forth grass, *and* herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in

itself, after his kind: and God saw that *it was* good.

13 And the evening and the morning were the third day.

14 And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days and years:

15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

16 And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: *he made* the stars also.

17 And God set them in the firmament of the heaven to give light upon the earth,

18 And to rule over the day and over the night, and to divide the light from the darkness: and God saw that *it was* good.

19 And the evening and the morning were the fourth day.

20 And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.

21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that *it was* good.

22 And God blessed them, saying, Be fruitful and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

23 And the evening and the morning were the fifth day.

24 And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

25 And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth, after his kind: and God saw that *it was* good.

26 ¶ And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man

in his *own* image, in the image of God created he him; male and female created he them.

28 And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

29 ¶ And God said, Behold, I have given you every herb bearing seed, which *is* upon the face of all the

earth, and every tree, in the which *is* the fruit of a tree yielding seed; to you it shall be for meat.

30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein *there is* life, *I have given* every green herb for meat. And it was so.

31 And God saw every thing that he had made, and, behold, *it was* very good. And the evening and the morning were the sixth day.

EVENING.

GENESIS, CHAP. II.

THE institution of the Sabbath, composes the introductory topic of this Chapter; and whilst, on the one hand, we must not suppose, either that the Deity, humanly speaking, had *labored* during the six days of creation, or that He, the allperfect, had need of rest on the seventh; so on the other hand, we are bound to receive the passage as *written for our admonition*, that the day which God "blessed and sanctified," should in all ages be kept pure and holy. After a short recapitulation of some circumstances connected with the creation; amongst which, it may be noticed that man's *spiritual* nature is asserted in the phrase, He "became a living soul;" the garden of Eden comes to be described—but, although much learning has, before now, been exhausted in endeavouring to ascertain, as well the actual site, on the face of the earth, of this first abode of our first parents, as also, the identical rivers which flowed out of it; yet our limits admit not of a subject, which tends rather to excite discussion, than to promote edification. "The tree of the knowledge of good and evil," that fatal source of all man's misery, is next mentioned; whilst God's solemn, but unavailing warning in regard to it, is at the same time recorded. The formation of the woman to be "an help meet for" Adam, is also detailed, and the Chapter concludes with that emphatic account of the primeval innocence, "they were both naked, the man and his wife, and were not ashamed."

THUS the heavens and the earth were finished, and all the host of them.

2 And on the seventh day God ended his work

which he had made: and he rested on the seventh day from all his work which he had made.

3 And God blessed the

seventh day, and sanctified it: because that in it he had rested from all his work, which God created and made.

4 These *are* the generations of the heavens and of the earth, when they were created; in the day that the LORD God made the earth, and the heavens.

5 And every plant of the field, before it was in the earth, and every herb of the field, before it grew: for the LORD God had not caused it to rain upon the earth, and *there was* not a man to till the ground.

6 But there went up a mist from the earth, and watered the whole face of the ground.

7 And the LORD God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

8 ¶ And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.

9 And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food: the tree of life also in the midst of the garden, and the tree of

knowledge of good and evil.

10 And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.

11 The name of the first *is* Pison: that *is* it which compasseth the whole land of Havilah, where *there is* gold.

12 And the gold of that land *is* good: there *is* bdellium and the onyx-stone.

13 And the name of the second river *is* Gihon: the same *is* it that compasseth the whole land of Ethiopia.

14 And the name of the third river *is* Hiddekel: that *is* it which goeth toward the east of Assyria. And the fourth river *is* Euphrates.

15 And the LORD God took the man, and put him into the garden of Eden, to dress it and to keep it.

16 ¶ And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof, thou shalt surely die.

18 And the LORD God

said, *It is* not good that the man should be alone: I will make him an help meet for him.

19 ¶ And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought *them* unto Adam to see what he would call them: and whatsoever Adam called every living creature, that *was* the name thereof.

20 And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

21 ¶ And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;

22 And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.

23 And Adam said, This *is* now bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of Man.

24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh.

25 And they were both naked, the man and his wife, and were not ashamed.

SEXAGESIMA SUNDAY.

MORNING.

GENESIS, CHAP. III.

THIS is a lesson which may well teach humility to the sons of men: for if the first pair, even in the days of their innocence, and fresh, as it were, from the plastic hands of their Creator, betrayed their inability to withstand temptation: it must be evident that the divine grace alone, and not any virtue of ours, keeps us right, when haply we are enabled to eschew evil. Some writers have endeavoured to allegorize the whole of that fatal event, which is here recorded; but it is dangerous to give way, too much, to such refining notions; for no one knows where such speculations may stop, and the vital principles of our religion may come in time to share the same fate with matters of minor consequence. We are expressly told, in this Chapter, that the most "subtil beast of the field" succeeded in alluring our first parents from their duty; and other parts of scripture make it plain that our ghostly enemy either assumed the serpent's shape for that purpose, or else introduced himself into the body of one of those reptiles; in like manner, perhaps, as his inferior agents were wont to do, in the case of the demoniacs, whom our Saviour, in his victory over the *old serpent*, dispossessed and cured. The consequences of this disastrous lapse were what had been foretold, and must therefore

have been expected: indeed we have a proof, in the conduct of the offenders themselves, how conscious they were that they had sinned and deserved punishment; for when "they heard the voice of the Lord God, Adam and his wife hid themselves amongst the trees of the garden." If, however, this Chapter contains the melancholy account of man's fall, it, in some sort, brings an antidote along with it.—"Her seed shall bruise thy head," although not perhaps perfectly understood by the two human beings who heard the threat denounced, pointed evidently towards that propitiation, which has again reconciled us to God: opening to all good men, the gate of a celestial paradise, in the room of that, which was closed against us, on earth.

Now the serpent was more subtil than any beast of the field which the LORD God did eat, and gave also unto her husband with her; and he

had made. And he said 7 And the eyes of them unto the woman, Yea, hath both were opened, and God said, Ye shall not eat they knew that they *were* of every tree of the garden? naked; and they sewed fig

2 And the woman said leaves together, and made unto the serpent, We may themselves aprons.

eat of the fruit of the trees 8 And they heard the of the garden: voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.

3 But of the fruit of the tree which *is* in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

4 And the serpent said unto the woman, Ye shall not surely die:

5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

6 ¶ And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did

eat, and gave also unto her husband with her; and he

9 And the LORD God called unto Adam, and said unto him, Where *art* thou?

10 And he said, I heard thy voice in the garden, and I was afraid, because I *was* naked; and I hid myself.

11 And he said, Who told thee that thou *wast* naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

12 And the man said, The woman whom thou

gavest *to be* with me, she gave me of the tree, and I did eat.

13 And the LORD God said unto the woman, What *is this that* thou hast done? And the woman said, The serpent beguiled me, and I did eat.

14 And the LORD God said unto the serpent, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

15 ¶ And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

16 ¶ Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire *shall be* to thy husband, and he shall rule over thee.

17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed *is* the ground for thy sake; in sorrow shalt thou eat of

it all the days of thy life;

18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;

19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou *art*, and unto dust shalt thou return.

20 And Adam called his wife's name Eve; because she was the mother of all living.

21 Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.

22 ¶ And the LORD God said, Behold the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

23 Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.

24 So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

EVENING.

GENESIS, CHAP. VI.

THE world had not been much above fifteen hundred years in existence, when the wickedness of it's inhabitants arose to such a pitch, that "it repented the LORD, that he had made man upon the earth." "The sons of God," by which expression we must understand the posterity of Seth, who had hitherto kept themselves apart from all connexion with the wicked descendants of Cain; began now to "take them wives of the daughters of men:" and the offspring of these marriages grew to be "mighty men," "men of renown," gigantic in their stature, and corrupt in their dispositions. "But Noah found grace in the eyes of the LORD;" and accordingly, when "the end of all flesh was come before" God; Noah and his family were excepted from the general condemnation—under the directions of the Almighty this "just and perfect man" prepared an ark, which should preserve himself, his sons and their wives, from the deluge of waters. Pairs, also, "of every living thing of all flesh" were constrained by the over-ruling Providence of God, to throw off their natural wildness, and "come unto" the ark to Noah: that so, the earth might again be replenished, when the flood was abated. In Noah's perfect obedience to the will of his Creator, we may read the secret of his acceptance; for "according to all that God commanded him, so did He:" and it is natural to suppose, that this obedience did not begin then, for the first time.

AND it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,

2 That the sons of God saw the daughters of men, that they *were* fair; and they took them wives of all which they chose.

3 And the LORD said, My spirit shall not always strive with man; for that he also *is* flesh: yet his days shall be an hundred and twenty years.

4 There were giants in the earth in those days: and also after that, when the sons of God came in unto the daughters of men, and they bare *children* to them; the same *became*

mighty men, which *were* of old, men of renown.

5 ¶ And GOD saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually.

6 And it repented the LORD that he had made man on the earth, and it grieved him at his heart.

7 And the LORD said, I will destroy man, whom I have created, from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air: for it repenteth me that I have made them.

8 But Noah found grace in the eyes of the LORD.

9 ¶ These *are* the gene-

rations of Noah: Noah was a just man, *and* perfect in his generations, *and* Noah walked with God.

10 And Noah begat three sons, Shem, Ham, and Japheth.

11 The earth also was corrupt before God; and the earth was filled with violence.

12 And God looked upon the earth, and behold, it was corrupt: for all flesh had corrupted his way upon the earth.

13 And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.

14 ¶ Make thee an ark of gopher wood: rooms shalt thou make in the ark, and shall pitch it within and without with pitch.

15 And this *is the fashion* which thou shalt make *it of*: The length of the ark *shall be* three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

16 A window shalt thou make to the ark, and in a cubit shalt thou finish it above: and the door of the ark shalt thou set in the

side thereof: *with* lower, second, and third *stories* shalt thou make it.

17 And behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein *is* the breath of life, from under heaven: *and* every thing that *is* in the earth shall die.

18 But with thee will I establish my covenant: and thou shalt come into the ark: thou, and thy sons, and thy wife, and thy sons' wives with thee.

19 And of every living thing of all flesh, two of every *sort* shalt thou bring into the ark, to keep *them* alive with thee: they shall be male and female.

20 Of fowls after their kind, and of cattle after their kind: of every creeping thing of the earth after his kind: two of every *sort* shall come unto thee, to keep *them* alive.

21 And take thou unto thee of all food that is eaten, and thou shalt gather *it* to thee; and it shall be for food for thee, and for them.

22 Thus did Noah; according to all that God commanded him, so did he.

QUINQUAGESIMA SUNDAY.

MORNING.

GENESIS, CHAP. IX.

WHEN the father of the present race of men had left the ark, with his family; and had manifested the pious gratitude of his heart, by building an altar and sacrificing to that Being, who was the author of his preservation; "God blessed Noah and his sons, and said unto them, be fruitful and multiply and replenish the earth."—This was the primary blessing bestowed upon Adam; and now that Noah stood in a similar situation to that of his forefather, the benediction was appropriately repeated. Some new regulations were appointed, as being suited to the altered circumstances of the earth and its inhabitants. The flesh of animals was conceded to mankind for food; but the blood was prohibited: and it has been conjectured that one reason for this latter ordinance was, that men might be rendered more averse to shed the blood of their fellow creatures, when they were taught to hold even that of beasts, in some sort, sanctified, or at least forbidden to be employed in profane uses. God made also, a covenant with Noah, to this intent, that there should not "any more be a flood to destroy the earth," in token of which he "set his bow in the cloud, saying, this is the token of the covenant which I have established between me and all flesh that is upon the earth." As if on purpose to contradict some fanciful theories which have since been broached upon the subject, we are distinctly informed by the inspired penman, that Shem, Ham, and Japhet, were "the three sons of Noah, and of them was the whole earth overspread."

AND God blessed Noah and his sons, and said unto them, Be fruitful and multiply, and replenish the earth.

2 And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered.

3 Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.

4 ¶ But flesh with the life thereof, *which is* the

blood thereof, shall ye not eat.

5 And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man, at the hand of every man's brother will I require the life of man.

6 Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.

7 And you, be ye fruitful, and multiply: bring forth abundantly in the earth, and multiply therein.

8 ¶ And God spake unto Noah, and to his sons with him saying,

9 And I, behold, I esta-

blish my covenant with you, and with your seed after you:

10 And with every living creature that *is* with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth.

11 And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.

12 And God said, This *is* the token of the covenant which I make between me and you, and every living creature that *is* with you, for perpetual generations:

13 ¶ I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

14 And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:

15 And I will remember my covenant, which *is* between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

16 And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that *is* upon the earth.

17 And God said unto Noah, This *is* the token of the covenant, which I have established between me and all flesh that *is* upon the earth.

18 And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham *is* the father of Canaan.

19 These *are* the three sons of Noah: and of them was the whole earth overspread.

EVENING.

GENESIS, CHAP. XII.

THIS chapter may be said to introduce Abraham to the reader of sacred history; for the short mention of him in chapter 11th, hardly supplies any particulars to distinguish him from others of his race.—In consequence of that faith, for which the Patriarch was, upon all occasions, so remarkable, and which prompted him in the present instance, to evince an unhesitating compliance with the divine injunction to leave “his kindred and his father’s house;” God bestowed a signal benediction upon Abram; “I will bless thee and make thee great; and in thee shall all nations of the earth be blessed.” Pursuant to the Almighty’s

behest, the *father of the faithful*, departed with his wife and kindred, travelling to the southward continually, through that country which the LORD was, in after times, to "give unto his seed," although he himself had *not so much as to set his foot on*; and they travelled on, until they came into the land of Egypt. Here the infirmity of human nature betrayed Abram into the telling of a lie; for prevarication deserves no other name, and Sarai's husband did certainly prevaricate, when he passed her off as merely his sister: the Providence of God, however, interfered to prevent evil consequences, and Pharaoh dismissed Abram with a rebuke, for having laid a snare in his path, which might have been so baneful to both parties.

Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

4 So Abram departed as the LORD had spoken unto him: and Lot went with him; and Abram *was* seventy and five years old when he departed out of Haran.

5 And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan, and into the land of Canaan they came.

6 And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite *was* then in the land.

7 And the Lord appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him.

8 And he removed from thence unto a mountain on the east of Bethel; and pitched his tent, *having* Bethel on the west, and Hai on the east: and there he builded an altar unto the LORD, and called upon the name of the LORD.

9 And Abram journeyed, going on still toward the south.

10 ¶ And there was a famine in the land; and Abram went down into Egypt to sojourn there; for the famine *was* grievous in the land.

11 And it came to pass, when he was come near to H 3

enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou *art* a fair woman to look upon:

12 Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, 'This is his wife; and they will kill me, but they will save thee alive.

13 Say, I pray thee, thou *art* my sister: that it may be well with me for thy sake; and my soul shall live because of thee.

14 ¶ And it came to pass, that when Abram was come into Egypt, the Egyptians beheld the woman, that she *was* very fair.

15 The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's house.

16 And he entreated Abram well for her sake, and he had sheep and oxen and he asses, and men servants, and maid servants, and she asses and camels.

17 And the LORD plagued Pharaoh and his house with great plagues because of Sarai Abram's wife.

18 And Pharaoh called Abram, and said, What is this *that* thou hast done unto me? why didst thou not tell me that she is thy wife?

19 Why saidst thou, She is my sister? so might have taken her me to wife: now therefore behold thy wife, take her and go thy way.

20 And Pharaoh commanded his men concerning him: and they sent him away, and his wife, and that he had.

ASH-WEDNESDAY has no proper Lesson.

FIRST SUNDAY IN LENT.

MORNING.

GENESIS, CHAP. XIX.

It is the opinion of some learned men, that one of the three spiritual personages who appeared unto Abraham (ch. 18.), was the *very God of very God*, even Jesus Christ himself; and that when the "two angels" departed on their subsequent errand to Lot, He "the Lord" remained to commune with Abraham about the justice of his intention to destroy Sodom. Be that, however, as it may, we find that God's forbearance and long-suffering were, at last, wearied out by the crying iniquities of the Sodomites; and that He prepared himself now to visit them with such a judgement as their crime had called down upon their heads. Undeterred by the punishment, which had once before been inflicted on the sins of a whole world, the inhabitants of these cities of the plain gave themselves up to the most depraved and unnatural indulgencies: but God cut short their career of wickedness, by so awful and so enduring a visitation, that the consequences are visible, to this day, over the whole face of that devoted country. For his own sake, as well as for his uncle Abraham's sake, God (to use St. Peter's words) *delivered just Lot*, with such of his family as would listen to the admonition of the angels: but his wife, whose hankerings after what she had left behind, occasioned her to pay an unwilling obedience to the divine command, "became a pillar of salt;" in consequence, it may be, of being overtaken by that shower of "brimstone and fire," which "the Lord rained upon Sodom and Gomorrah, from the Lord out of heaven."

AND there came two angels entered into his house; and to Sodom at even; and Lot he made them a feast, and sat in the gate of Sodom: and did bake unleavened bread, and Lot seeing *them* rose and they did eat.

up to meet them; and he bowed himself with his face toward the ground:

4 ¶ But before they lay down, the men of the city, *even* the men of Sodom, compassed the house round, both old and young, all the people from every quarter:

5 And they called unto Lot, and said unto him, Where *are* the men which came in to thee this night? bring them out unto us, that we may know them.

6 And Lot went out at the door unto them, and shut the door after him.

2 And he said, Behold now my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night.

3 And he pressed upon them greatly; and they turned in unto him, and

7 And said, I pray you, brethren, do not so wickedly.

8 Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof.

9 And they said, Stand back. And they said *again*, This one *fellow* came in to sojourn, and he will needs be a judge: now will we deal worse with thee, than with them. And they pressed sore upon the man, *even* Lot, and came near to break the door.

10 But the men put forth their hand, and pulled Lot into the house to them, and shut to the door.

11 And they smote the men that *were* at the door of the house with blindness, both small and great: so that they wearied themselves to find the door.

12 ¶ And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast, in the city, bring *them* out of this place:

13 For we will destroy this place, because the cry

of them is waxen great before the face of the LORD and the LORD hath sent us to destroy it.

14 And Lot went out and spake unto his sons in law, which married his daughters, and said, Up, get you out of this place; for the LORD will destroy this city. But he seemed as one that mocked unto his sons in law.

15 ¶ And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city.

16 And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD being merciful unto him: and they brought him forth, and set him without the city.

17 ¶ And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed.

18 And Lot said unto them, Oh, not so, my Lord:

19 Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die:

20 Behold now, this city is near to flee unto, and it is a little one: Oh, let me escape thither, (is it not a little one?) and my soul shall live.

21 And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken.

22 Haste thee, escape thither; for I cannot do any thing till thou be come thither. Therefore the name of the city was called Zoar.

23 ¶ The sun was risen upon the earth when Lot entered into Zoar.

24 Then the LORD rained upon Sodom and upon

Gomorrah brimstone and fire, from the LORD out of heaven;

25 And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

26 ¶ But his wife looked back from behind him, and she became a pillar of salt.

27 And Abraham gat up early in the morning to the place where he stood before the LORD:

28 And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and lo, the smoke of the country went up as the smoke of a furnace.

20 ¶ And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt.

EVENING.

GENESIS, CHAP. XXII.

ALTHOUGH the immediate cause of God's "tempting Abraham" after the manner here related, was to try his faith; not only for the edification of others, but also to justify his own conduct towards that holy man, by shewing, that if Abraham were peculiarly an object of the divine favor, he had, in some sort, earned it by his unqualified obedience: yet, is there another sense, in which the transaction so evidently presents itself, that it would seem impossible for any christian to overlook its typical signification. St. Paul styles Abraham *the father of all them that believe*, and it would be endless attempting to point out all the various passages, where our Saviour speaks of God, as being *the father of the righteous*, of them that endeavour to be perfect, or of such as *let their light shine before men*. Here, then is a sufficient concordance between the characters of God and his faithful servant, to justify our purpose of prosecuting the analogy in the persons of their sons. And God "said, take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt-offering, upon one of the mountains which I will tell thee of." Such was the divine injunction to Abraham; but we learn from the Gospels, that God gave his only-begotten Son, in whom *He was well pleased*, to be offered up, upon mount Calvary, one of those very summits which formed the ridge of hills here spoken of. Again, if "Abraham took the wood of the burnt-offering, and laid it upon Isaac his son;" Jesus Christ *bearing his cross went forth* to the place of his suffering; and those emphatic words "God will provide himself a lamb for a burnt-offering" are too applicable to be mistaken. Abraham's faith was equally manifested as if the sacrifice of his son had actually taken place; and God-Almighty, therefore, renewed that promise to him, which had once before been given, but which was so strikingly connected with the circumstances of his present trial; "in thy seed shall all the nations of the earth be blessed." A practical lesson of no small utility is also to be derived from this beautiful and affecting story, which cannot be more forcibly inculcated than in the words of our Saviour; *he that loveth son or daughter more than me, is not worthy of me*.

AND it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, *here I am*.

2 And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

3 ¶ And Abraham rose up

early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son; and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.

4 Then on the third day Abraham lifted up his eyes, and saw the place afar off.

5 And Abraham said unto his young men, Abide ye here with the ass; and

I and the lad will go yonder and worship, and come again to you.

6 And Abraham took the wood of the burnt offering, and laid *it* upon Isaac his son: and he took the fire in his hand, and a knife; and they went both of them together.

7 And Isaac spake unto Abraham his father, and said, My father: and he said, Here *am* I, my son. And he said, Behold the fire and the wood: but where *is* the lamb for a burnt offering?

8 And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.

9 And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.

10 And Abraham stretched forth his hand, and took the knife to slay his son.

11 And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here *am* I.

12 And he said, Lay not thine hand upon the lad,

neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only *son* from me.

13 And Abraham lifted up his eyes, and looked, and behold behind *him* a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.

14 And Abraham called the name of that place Jehovah-jireh: as it is said to this day, In the mount of the LORD it shall be seen.

15 ¶ And the angel of the LORD called unto Abraham, out of heaven the second time,

16 And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only *son*:

17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which *is* upon the sea shore: and thy seed shall possess the gate of his enemies;

18 And in thy seed shall all the nations of the earth

be blessed; because thou hast obeyed my voice.

19 So Abraham returned unto his young men, and they rose up, and went together to Beer-sheba; and Abraham dwelt at Beer-sheba.

20 ¶ And it came to pass after these things, that it was told Abraham, saying, Behold, Milcah, she hath also born children unto thy brother Nahor.

21 Huz his first-born, and Buz his brother, and Kemuel the father of Aram,

22 And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel.

23 And Bethuel begat Rebekah: these eight Milcah did bear to Nahor, Abraham's brother.

24 And his concubine, whose name *was* Reumah, she bare also Tebah, and Gaham, and Thahash, and Maachah.



SECOND SUNDAY IN LENT.

MORNING.

GENESIS, CHAP. XXVII.

WITHOUT attempting to justify what is, in itself, clearly indefensible, we may briefly advert to some of those circumstances which appear to have prompted Jacob, in this instance, as well as upon a former occasion, to *supplant* (which his name denotes) his elder brother.—It had been revealed to Rebekah, whilst her children were yet unborn, that *the elder should serve the younger*; and since this intimation seemed to point out Jacob as being that promised *seed, in whom all nations were to be blessed*, the anxious mother thought, perhaps, she was furthering the intentions of Providence, when she suggested to her youngest son, that fraudulent device, by which he obtained for himself the blessing of the first-born. But deception can never recommend those who practise it, to the favour of a pure Being like God—Rebekah paid the bitter forfeit of her duplicity, when she saw cause to exclaim of her sons, “*why should I be deprived also of you both in one day?*”—and the checker'd fortunes of Jacob's subsequent life, are generally ascribed to these early deviations from the path of rectitude. What God has determined to do, he will bring about in his own good time, by his own unsearchable wisdom: and, at any rate, there could be no excuse for us to follow such crooked courses, since the well-defined morality of *our covenant* forbids us to do evil, that good may come.

AND it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son:

and he said unto him, Behold, *here am I*.

2 And he said, Behold now, I am old, I know not the day of my death:

3 Now therefore take, I

said unto him, My son:

pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me *some* venison.

4 And make me savoury meat, such as I love, and bring *it* to me, that I may eat; that my soul may bless thee before I die.

5 And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt *for* venison *and* to bring *it*.

6 ¶ And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying,

7 Bring me venison, and make me savoury meat, that I may eat, and bless thee before the LORD, before my death.

8 Now therefore, my son, obey my voice, according to that which I command thee.

9 Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth:

10 And thou shalt bring *it* to thy father, that he may eat, and that he may bless thee before his death.

11 And Jacob said to Rebekah his mother, Behold, Esau my brother *is* a

hairy man, and I *am* a smooth man:

12 My father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing.

13 And his mother said unto him, upon me *be* thy curse, my son: only obey my voice, and go fetch me *them*.

14 And he went, and fetched, and brought *them* to his mother: and his mother made savoury meat, such as his father loved.

15 And Rebekah took goodly raiment of her eldest son Esau, which *were* with her in the house, and put them upon Jacob her younger son:

16 And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck:

17 And she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob.

18 ¶ And he came unto his father, and said, My father: and he said, Here *am* I; who *art* thou, my son?

19 And Jacob said unto his father, I *am* Esau thy first-born; I have done ac-

cording as thou badest me: and kissed him: and he arise, I pray thee, sit and eat of my venison, that thy soul may bless me.

20 And Isaac said unto his son, *How is it* that thou hast found *it* so quickly, my son? And he said, Because the LORD thy God brought *it* to me.

21 And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou *be* my very son Esau or not.

22 And Jacob went near unto Isaac his father; and he felt him, and said, The voice is Jacob's voice, but the hands *are* the hands of Esau.

23 And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him.

24 And he said, *Art* thou my very son Esau? And he said, *I am*.

25 And he said, Bring *it* near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought *it* near to him, and he did eat; and he brought him wine, and he drank.

26 And his father Isaac said unto him, Come near now, and kiss me, my son.

27 And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son *is* as the smell of a field which the LORD hath blessed:

28 Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine:

29 Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed *be* every one that curseth thee, and blessed *be* he that blesseth thee.

30 ¶ And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

31 And he also had made savoury meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me.

32 And Isaac his father said unto him, *Who art* thou? And he said, *I am* thy son, thy first-born Esau.

33 And Isaac trembled

very exceedingly, and said, Who? where *is* he that hath taken venison, and brought *it* me, and I have eaten of all before thou camest, and have blessed him? yea, *and* he shall be blessed.

34 And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, *even* me also, O my father.

35 And he said, Thy brother came with subtilty, and hath taken away thy blessing.

36 And he said, is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me?

37 And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what shall I do now unto thee, my son?

38 And Esau said unto his father, Hast thou but one blessing, my father? bless me, *even* me also, O my father. And Esau lift-

ed up his voice, and wept.

39 And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above;

40 And by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.

41 ¶ And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob.

42 And these words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, *purposing* to kill thee.

43 Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother, to Haran;

44 And tarry with him a few days, until thy brother's fury turn away;

45 Until thy brother's anger turn away from thee, and he forget *that* which

thou hast done to him: life because of the daughters: then I will send, and fetch thee from thence: why should I be deprived also of you both in one day? *which are of the daughters*

46 And Rebekah said to Isaac, I am weary of my life do me?

EVENING.

GENESIS, CHAP. XXXIV.

Even supposing that Simeon and Levi had been justified in punishing the author of their family's dishonour; they were neither blameless in exacting such a sweeping and bloody revenge, nor yet in prosecuting their purpose by such indirect methods.—But *vengeance is mine: I will repay, saith the Lord*; and to that just Judge, ought Dinah's brothers to have referred their sister's cause.—Poor old Israel was now visited for the errors of his youth; and, that the Patriarch felt deeply and bitterly, the *fierce anger, the cruel wrath* of his two sons, is evident from what he afterwards said of them, when he lay upon his death-bed: *oh my soul come not thou into their secret! unto their assembly, mine honour, be not thou united!*—This lesson might teach us, that immoderate anger is always sinful; even if the Gospel had been silent upon that particular topic.

AND Dinah the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land.

2 And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her, and lay with her, and defiled her.

3 And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake kindly unto the damsel.

4 And Shechem spake unto his father Hamor, saying, Get me this damsel to wife.

5 And Jacob heard that he had defiled Dinah his

daughter: now his sons were with his cattle in the field: and Jacob held his peace until they were come.

6 And Hamor the father of Shechem went out unto Jacob to commune with him.

7 And the sons of Jacob came out of the field when they heard it: and the men were grieved, and they were very wroth, because he had wrought folly in Israel in lying with Jacob's daughter; which thing ought not to be done.

8 And Hamor communed with them, saying, The soul of my son Shechem

longeth for your daughter: I pray you give her him to wife.

9 And make ye marriages with us: and give your daughters unto us, and take our daughters unto you.

10 And ye shall dwell with us: and the land shall be before you; dwell and trade ye therein, and get you possessions therein,

11 And Shechem said unto her father and unto her brethren, Let me find grace in your eyes, and what ye shall say unto me I will give.

12 Ask me never so much dowry and gift, and I will give according as ye shall say unto me: but give me the damsel to wife.

13 And the sons of Jacob answered Shechem and Hamor his father deceitfully, and said, because he had defiled Dinah their sister:

14 And they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised: for that were a reproach unto us.

15 But in this will we consent unto you: If ye will be as we be, that every male of you be circumcised;

16 Then will we give

our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people.

17 But if ye will not hearken unto us, to be circumcised; then we will take our daughter, and we will be gone.

18 And their words pleased Hamor, and Shechem Hamor's son.

19 And the young man deferred not to do the thing, because he had delight in Jacob's daughter: and he was more honourable than all the house of his father.

20 ¶ And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city, saying,

21 These men are peaceable with us, therefore let them dwell in the land, and trade therein; for the land, behold, it is large enough for them; let us take their daughters to us for wives, and let us give them our daughters.

22 Only herein will the men consent unto us, for to dwell with us, to be one people, if every male among us be circumcised, as they are circumcised.

23 Shall not their cattle

and their substance and every beast of their's *be our's*? only let us consent unto them, and they will dwell with us.

24 And unto Hamor and unto Shechem his son hearkened all that went out of the gate of his city: and every male was circumcised, all that went out of the gate of his city.

25 ¶ And it came to pass on the third day, when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males.

26 And they slew Hamor and Shechem his son with the edge of the sword, and took Dinah out of Shechem's house, and went out.

27 The sons of Jacob came upon the slain, and

spoiled the city, because they had defiled their sister.

28 They took their sheep, and their oxen, and their asses, and that which *was* in the city, and that which *was* in the field,

29 And all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that *was* in the house.

30 And Jacob said to Simeon and Levi, Ye have troubled me to make me to stink among the inhabitants of the land, among the Canaanites, and the Perizzites: and I *being* few in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house.

31 And they said, Should he deal with our sister as with an harlot?



THIRD SUNDAY IN LENT. MORNING.

GENESIS, CHAP. XXXIX.

It would have been impossible to comprehend within the number of the sunday lessons, every chapter of the Bible which contains an interesting or an important event. Indeed there is much to admire in that judicious selection and that skilful arrangement, which have contrived, in such necessarily contracted limits, to introduce so many of the leading features of sacred history. The chapter appointed to be read in this morning's service, takes up the beautiful story of Joseph, when the first trials of his early life were past; and when, through God's special Providence, having escaped the murderous hatred of his brethren, his own up-

rightness of character had procured for him, an honourable and confidential situation in Potiphar's house. Amid all the vicissitudes of Joseph's eventful career, the finger of God may be traced as working more visibly at least, if not more actually, than in cases of an ordinary nature. But this cannot surprise us, seeing that the Patriarch was a chosen instrument to prepare the way for those, in whose keeping were to be deposited the oracles of God. It seems as if Joseph was to be tempted with prosperity, as well as proved in adversity, before he could be pronounced perfect: and, which is the most severe of all tests, he was, moreover, to be punished for well-doing, without either parting from his integrity, or repining at his lot. Yet, under all these difficult and complicated trials, he preserved his piety and his morals alike pure: for the present Lesson records his successful opposition to, perhaps, the most dangerous temptation that could have lain in a young man's path. In consequence of the false accusation of a disappointed woman, Joseph was thrown into prison: "but the LORD was with" him; and as an encouraging mark of the divine favour and approbation, "that which he did, the LORD made it to prosper."

AND Joseph was brought down to Egypt; and Potiphar an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmaelites, which had brought him down thither.

2 And the LORD was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian.

3 And his master saw that the LORD *was* with him, and that the LORD made all that he did to prosper in his hand.

4 And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all *that* he had he put into his hand.

5 And it came to pass from the time *that* he had made him overseer in his house, and over all that he

had, that the LORD blessed the Egyptian's house for Joseph's sake; and the blessing of the LORD was upon all that he had in the house, and in the field.

6 And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat. And Joseph was *a goodly person*, and well favoured.

7 ¶ And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me.

8 But he refused, and said unto his master's wife, Behold, my master wotteth not what *is* with me in the house, and he hath committed all that he hath to my hand;

9 *There is* none greater in this house than I; neither hath he kept back any.

thing from me but thee, because thou *art* his wife: how then can I do this great wickedness, and sin against God?

10 And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her.

11 And it came to pass about this time, that *Joseph* went into the house to do his business; and *there was* none of the men of the house there within.

12 And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out.

13 And it came to pass, when she saw that he had left his garment in her hand, and was fled forth,

14 That she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a loud voice:

15 And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out.

16 And she laid up his garment by her, until his lord came home.

17 And she spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me:

18 And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out.

19 And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his wrath was kindled.

20 And Joseph's master took him, and put him into the prison, a place where the king's prisoners *were* bound: and he was there in the prison.

21 ¶ But the LORD was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison.

22 And the keeper of the prison committed to Joseph's hand all the prisoners that *were* in the prison: and whatsoever they did there, he was the doer *of it*.

23 The keeper of the prison looked not to any thing *that was* under his hand; because the LORD was with him, and *that* which he did; the LORD made *it* to prosper.

EVENING.

GENESIS, CHAP. XLII.

JOSEPH had, by this time, arisen to one of the highest situations in the Egyptian court: but he had shewn himself worthy of his exaltation, as well from his own personal good conduct, as also, because it was evident he was *a man in whom the spirit of God* was; and Pharaoh, therefore, had consulted his own truest interests, when he *set him over all the land of Egypt*. The famine, of which Joseph had foretold, and against the effects of which, moreover, he had taken such prudent precautions, was now *over all the face of the earth*; and amongst the strangers who came from every quarter into the land of Ham to buy corn, were found the ten sons of Jacob. At their first interview with their brother, they “bowed down themselves before him with their faces to the earth,” thus unwittingly fulfilling the purport of that dream, which was one of their earliest causes of hatred towards him. Joseph’s treatment of his brethren, who did not know him, seems to have originated in a wish to learn something about his father and Benjamin; or there *might* be a secret feeling which prompted him to requite, with a little temporary harshness, their unnatural behaviour towards himself, in former years: if this last were the cause of his severity; it must, at least, be acknowledged, that he was merciful even in his anger; but it appears plain, his measures were taken from the first; and that whatever he said or did, was intended to bring about, at last, the settlement of his father’s house in Egypt. The Chapter, amongst other things, describes most admirably, the secret stings of conscience in the minds of the guilty brothers: and it concludes with one of the most pathetic exclamations of parental affection, that agony ever gave utterance to.

Now when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another?

2 And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die.

3 ¶ And Joseph’s ten brethren went down to buy corn in Egypt.

4 But Benjamin, Joseph’s brother, Jacob sent not with his brethren: for he said, Lest peradventure mischief befall him.

5 And the sons of Israel came to buy corn among

those that came: for the famine was in the land of Canaan.

6 ¶ And Joseph *was* the governor over the land: *and he it was* that sold to all the people of the land: and Joseph’s brethren came, and bowed down themselves before him, *with* their faces to the earth.

7 And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them; and he said unto them, Whence come ye? and they said, From the land of Canaan to buy food.

8 And Joseph knew his brethren, but they knew not him.

9 And Joseph remembered the dreams which he dreamed of them, and said unto them, *Ye are spies*; to see the nakedness of the land ye are come.

10 And they said unto him, Nay, my lord, but to buy food are thy servants come.

11 *We are* all one man's sons; we *are true men*, thy servants are not spies.

12 And he said unto them, Nay, but to see the nakedness of the land ye are come.

13 And they said, Thy servants *are* twelve brethren, the sons of one man in the land of Canaan; and behold, the youngest *is* this day with our father, and one *is* not.

14 And Joseph said unto them, That *is it* that I spake unto you, saying, *Ye are* spies.

15 Hereby ye shall be proved: by the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither.

16 Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether

there be any truth in you: or else by the life of Pharaoh surely ye are spies.

17 And he put them all together into ward three days.

18 And Joseph said unto them the third day, This do, and live; *for* I fear God:

19 If ye *be true men*, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses:

20 But bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so.

21 ¶ And they said one to another, *We are* verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us.

22 And Reuben answered them, saying, Spake I not unto you, saying, *Do not sin against the child; and ye would not hear?* therefore, behold, also his blood is required.

23 And they knew not that Joseph understood *them*; for he spake unto them by an interpreter.

24 And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes.

25 ¶ Then Joseph commanded to fill their sacks with corn; and to restore every man's money into his sack, and to give them provision for the way; and thus did he unto them.

26 And they laded their asses with the corn, and departed thence.

27 And as one of them opened his sack to give his ass provender in the inn, he espied his money; for, behold, it *was* in his sack's mouth.

28 And he said unto his brethren, My money is restored; and lo, *it is* even in my sack: and their heart failed *them*, and they were afraid, saying one to another, What *is* this *that* God hath done unto us?

29 ¶ And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them; saying,

30 The man, *who is* the lord of the land, spake roughly to us, and took us for spies of the country.

31 And we said unto

him, We *are* true *men*; we are no spies:

32 We *be* twelve brethren, sons of our father: one *is* not, and the youngest *is* this day with our father in the land of Canaan.

33 And the man, the lord of the country said unto us, Hereby shall I know that ye *are* true *men*; leave one of your brethren *here* with me, and take *food* for the famine of your households, and be gone:

34 And bring your youngest brother unto me: then shall I know that ye *are* no spies, but *that* ye *are* true *men*: so will I deliver you your brother, and ye shall traffick in the land.

35 ¶ And it came to pass as they emptied their sacks, that, behold, every man's bundle of money *was* in his sack: and when *both* they and their father saw the bundles of money they were afraid.

36 And Jacob their father said unto them, Me have ye bereaved of *my* children: Joseph, *is* not, and Simeon *is* not, and ye will take Benjamin *away*: all these things are against me.

37 And Reuben spake unto his father, saying, Slay my two sons, if I

bring him not to thee: deliver him into my hand, and I will bring him to thee again.

38 And he said, My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave.



FOURTH SUNDAY IN LENT.

MORNING.

GENESIS, CHAP. XLIII.

IN this Chapter, the history of Joseph and his brethren is carried on. There is a most affecting account of the father's unwillingness to entrust the child of his old age, in the hands of him who had already imprisoned Simeon: but imperious necessity obliged him to consent at last; and accordingly, Benjamin accompanied his brethren in their second visit to Egypt, bearing with him, some trifling presents to conciliate the favour of this austere ruler of the land. The sight of his younger brother, the son of his mother, seems to have called up all the feelings of natural affection in the breast of Joseph: for although he afterwards laid a scheme to bring the whole party back, as if to be punished for an imputed act of theft; yet, the sequel proved that this was merely done in order that he might discover himself to them. It may be noticed here, that Benjamin now made obeisance to Joseph, in common with the others: and thus, the dream which regarded his brethren was fully accomplished—indeed, the 28th verse of this Chapter seems to indicate that Jacob, also, through the medium of his sons, fulfilled the tenor of Joseph's other dream: for, when questioned as to their parents welfare, "they answered, thy servant our father is in good health; he is yet alive: and they bowed down their heads and made obeisance;" as if, in the name of the person concerning whom they spoke.

AND the famine *was* sore in the land.

2 And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their fathersaid unto them,

Go again, buy us a little food.

3 And Judah spake unto him, saying, The man did solemnly protest unto

us, saying, Ye shall not see my face, except your brother *be* with you.

4 If thou wilt send our brother with us, we will go down and buy thee food:

5 But if thou wilt not send *him*, we will not go down: for the man said unto us, Ye shall not see my face, except your brother *be* with you.

6 And Israel said, a little honey, spices, and myrrh, nuts, and almonds: Wherefore dealt ye *so* ill with me, *as* to tell the man whether ye had yet a brother?

7 And they said, The man asked us straitly of our state, and of our kindred, saying, *Is* your father yet alive? have ye *another* brother? and we told him according to the tenor of these words: could we certainly know that he would say, Bring your brother down?

8 And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we and thou, *and* also our little ones.

9 I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever.

10 For except we had lingered, surely now we had returned this second time.

11 And their father Israel said unto them, If *it must be* so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and

a little honey, spices, and myrrh, nuts, and almonds:

12 And take double money in your hand; and the money that was brought again in the mouth of your sacks, carry *it* again in your hand; peradventure *it was* an oversight:

13 Take also your brother, and arise, go again unto the man:

14 And God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be bereaved *of my children*, I am bereaved.

15 ¶ And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph.

16 And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring *these* men home, and slay, and make ready; for *these* men shall dine with me at noon.

17 And the man did as Joseph bade; and the man brought the men into Joseph's house.

18 And the men were afraid, because they were brought into Joseph's house; and they said, Be-

cause of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us, and fall upon us, and take us for bondmen, and our asses.

19 And they came near to the steward of Joseph's house, and they communed with him at the door of the house,

20 And said, O sir, we came indeed down at the first time to buy food:

21 And it came to pass, when we came to the inn, that we opened our sacks, and, behold, *every* man's money *was* in the mouth of his sack, our money in full weight: and we have brought it again in our hand.

22 And other money have we brought down in our hands, to buy food: we cannot tell who put our money in our sacks.

23 And he said, Peace be to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: I had your money. And he brought Simeon out unto them.

24 And the man brought the men into Joseph's house, and gave *them*

water, and they washed their feet; and he gave their asses provender.

25 And they made ready the present against Joseph came at noon; for they heard that they should eat bread there.

26 ¶ And when Joseph came home, they brought him the present which *was* in their hand into the house, and bowed themselves to him to the earth.

27 And he asked them of *their* welfare, and said, *Is* your father well, the old man of whom ye spake? *Is* he yet alive?

28 And they answered, Thy servant, our father *is* in good health, he *is* yet alive. And they bowed down their heads, and made obeisance.

29 And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, *Is* this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son.

30 And Joseph made haste; for his bowels did yern upon his brother: and he sought *where* to weep; and he entered into *his* chamber, and wept there.

31 ¶ And he washed his face, and went out,

and refrained himself, and said, Set on bread.

32 And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that *is* an abomination unto the Egyptians.

33 And they sat before

him, the first-born according to his birthright, and the youngest according to his youth: and the men marvelled one at another.

34 And he took *and sent* messes unto them from before him: but Benjamin's mess was five times so much as any of their's. And they drank, and were merry with him.

EVENING.

GENESIS, CHAP. XLV.

OUR Lesson of this Evening contains the concluding, and certainly not the least affecting part of Joseph's history—at least, that part of the Patriarch's history, which it comes within the range of this little work to discuss. Having ascertained all the circumstances which he had wished to learn: and having, if that were his intention, made his elder brethren feel their own previous guilt, sufficiently for the purpose of repentance; he “made himself known unto” them, with every mark of perfect reconciliation and unfeigned attachment. Between Benjamin and himself, where no unpleasant recollections existed on either side, the recognition must have been altogether delightful—“He fell upon his brother Benjamin's neck and wept; and Benjamin wept upon his neck”—nothing interfered to prevent their joy in this case, from being mutual: but, although “moreover he kissed all his brethren and wept upon them:” yet fear and shame precluded any attempts at familiarity on *their* side: they beheld in the ruler of Egypt, that Joseph whom they had once counselled to slay; and they could not help being still afraid of his power, when they called to mind how they had formerly used their own. The Chapter ends with an account of Jacob's being informed that *all* his twelve sons were alive, and on amicable terms, with one another: and that reader must have a heart but little attuned to the finer sympathies of our nature, who could be unmoved with the simple pathos of a parent's feeling, when “Israel said, *It is enough: Joseph my son is yet alive; I will go and see him before I die.*”

THEN Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me: and there stood no man with him, while Joseph

made himself known unto his brethren.

2 And he wept aloud: And the Egyptians and the house of Pharaoh heard.

3 And Joseph said unto his brethren, *I am Joseph;*

doth my father yet live? and his brethren could not answer him: for they were troubled at his presence.

4 And Joseph said unto his brethren, Come near to me, I pray you: and they came near: and he said I *am* Joseph your brother, whom ye sold into Egypt.

5 Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you, to preserve life.

6 For these two years *hath* the famine *been* in the land: and yet *there are* five years, in the which *there shall* neither be earing nor harvest.

7 And God sent me before you, to preserve you a posterity in the earth, and to save your lives by a great deliverance.

8 So now *it was* not you *that* sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

9 ¶ Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not.

10 And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast.

11 And there will I nourish thee; (for yet *there are* five years of famine:) lest thou, and thy household, and all that thou hast, come to poverty.

12 And behold, your eyes see, and the eyes of my brother Benjamin, that *it is* my mouth that speaketh unto you.

13 And ye shall tell my father of all my glory in Egypt, and of all that ye have seen: and ye shall haste, and bring down my father hither.

14 And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck.

15 Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him.

16 And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come; and it pleased Pharaoh well, and his servants.

17 And Pharaoh said

unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan:

18 And take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land.

19 Now thou art commanded, this do ye; take you waggons out of the land of Egypt for your little ones, and for your wives, and bring your father and come.

20 Also regard not your stuff: for the good of all the land of Egypt *is* your's.

21 And the children of Israel did so: and Joseph gave them waggons, according to the commandment of Pharaoh, and gave them provision for the way.

22 To all of them he gave each man changes of raiment: but to Benjamin he gave three hundred *pieces* of silver, and five changes of raiment.

23 And to his father he

sent after this manner; ten asses laden with the good things of Egypt, and ten she asses laden with corn, and bread; and meat, for his father by the way.

24 So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way.

25 ¶ And they went up out of Egypt, and came into the land of Canaan unto Jacob their father,

26 And told him, saying, Joseph *is* yet alive, and he *is* governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not.

27 And they told him all the words of Joseph, which he had said unto them: and when he saw the waggons which Joseph had sent to carry him, the spirit of Jacob their father revived.

28 And Israel said, *It is enough; Joseph my son is yet alive: I will go and see him before I die.*

FIFTH SUNDAY IN LENT.

MORNING.

EXODUS, CHAP. III.

THE Book of Exodus relates principally to the departure of the children of Israel out of Egypt. After a short account of the slavery and oppression under which they laboured, we are informed of the appointment of Moses as the instrument of their deliverance; we have then a narration of the various signs and wonders by which this deliverance was accomplished—of their residence in the wilderness—of the solemn promulgation of the Law of the Ten Commandments on Mount Sinai, and of the building of the Tabernacle.

After the providential preservation of Moses in his infancy, he was brought up in the court of Pharaoh and instructed in all the learning of the Egyptians, but being compelled by the enmity of a succeeding king to withdraw himself, he for the space of forty years lived in retirement and kept the flock of Jethro his Father in law. At the period of time to which this Chapter refers the king who sought the life of Moses was dead, and he is called forth by God to be the instrument of delivering his Brethren from their bondage. The Almighty assures him that the affliction of his people was not unregarded by him, and commissions him to tell them that the God of their Fathers, Abraham Isaac and Jacob, would deliver them in spite of all the opposition of Pharaoh. And we subsequently find that Moses, having this sure promise of God, pursued diligently the work on which he was sent, undismayed by the anger and obstinacy of Pharaoh, in sure reliance that the Almighty who had sent him would be with him and supply him with strength adequate to the difficulties he had to encounter.

Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, *even* to Horeb.

2 And the angel of the LORD appeared unto him, in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush *was* not consumed.

3 And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.

4 And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here *am* I.

5 And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest *is* holy ground.

6 Moreover he said, I *am* the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

7 And the LORD said, I

have surely seen the affliction of my people which *are* in Egypt, and have heard their cry by reason of their task masters; for I know their sorrows.

8 And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land, and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

9 Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them.

10 Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

11 ¶ And Moses said unto God, Who *am* I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

12 And he said, Certainly I will be with thee; and this *shall be* a token unto thee, that I have sent

thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

13 And Moses said unto God, Behold, *when* I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What *is* his name? what shall I say unto them?

14 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

15 And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this *is* my name for ever, and this *is* my memorial unto all generations.

16 Go and gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me saying, I have surely visited you, and *seen* that which is

done to you in Egypt:

17 And I have said, I will bring you up out of the affliction of Egypt, unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.

18 And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The LORD God of the Hebrews hath met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the LORD our God.

19 ¶ And I am sure that

the king of Egypt will *not* let you go, no, not by a mighty hand.

20 And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go.

21 And I will give this people favour in the sight of the Egyptians: and it shall come to pass, that, when ye go ye shall not go empty:

22 But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put *them* upon your sons, and upon your daughters; and ye shall spoil the Egyptians.

EVENING.

EXODUS, CHAP. V.

IN pursuance of the command of God given in the former Chapter, Moses and Aaron present themselves before Pharaoh and deliver the message with which they had been charged. Pharaoh treated their request, that the people might be allowed to go and hold a feast unto the LORD, as a pretext for idleness; and he not only refused to let them go, but increased their labors, and made their bondage more bitter and rigorous than before. In consequence of this the children of Israel murmur against Moses and Aaron, that instead of effecting any deliverance for them, they had only put a sword into the hand of Pharaoh to slay them. Moses then complains to the Almighty, who, in a subsequent (the Sixth) Chapter, renews his promise to them.

AND afterward Moses and my people go, that they Aaron went in, and told may hold a feast unto me Pharaoh, Thus saith the in the wilderness. LORD God of Israel, Let 2 And Pharaoh said,

Who *is* the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go.

3 And they said, The God of the Hebrews hath met with us: let us go we pray thee, three days' journey into the desert, and sacrifice unto the LORD our God; lest he fall upon us with pestilence, or with the sword.

4 And the king of Egypt said unto them, Wherefore do ye Moses and Aaron, let the people from their works? get you unto your burdens.

5 ¶ And Pharaoh said, Behold, the people of the land now *are* many, and ye make them rest from their burdens.

6 And Pharaoh commanded the same day the task masters of the people, and their officers, saying,

7 Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves.

8 And the tale of the bricks which they did make heretofore, ye shall lay upon them; ye shall not diminish *ought* thereof: for they *be* idle, therefore they cry, saying, Let us go

and sacrifice to our God.

9 Let there more work be laid upon the men, that they may labour therein: and let them not regard vain words.

10 And the task masters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw.

11 Go ye, get you straw where ye can find it: yet not ought of your work shall be diminished.

12 So the people were scattered abroad throughout all the land of Egypt, to gather stubble instead of straw.

13 And the task masters hasted *them*, saying, Fulfil your works, *your* daily tasks, as when there was straw.

14 And the officers of the children of Israel, which Pharaoh's task masters had set over them, were beaten, *and* demanded, Wherefore have ye not fulfilled your task in making brick, both yesterday, and to-day, as heretofore?

15 Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants?

16 There is no straw given unto thy servants, and they say to us, Make brick; and behold thy servants *are* beaten; but the fault *is* in thine own people.

17 But he said, ye *are* idle, *ye are* idle: therefore ye say, Let us go, *and* do sacrifice to the LORD.

18 Go therefore now *and* work: for there shall no straw be given you, yet shall ye deliver the tale of bricks.

19 And the officers of the children of Israel did see *that* they *were* in evil *case*, after it was said, Ye shall not minish *ought* from your bricks of your daily task.

20 And they met Moses

and Aaron, who stood *in* the way, as they came forth from Pharaoh.

21 And they said unto them, The LORD look up-on you, and judge; because ye have made our savour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us.

22 ¶ And Moses returned unto the LORD, and said, LORD, wherefore hast thou *so* evil intreated this people! why *is* it *that* thou hast sent me?

23 For since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all.

SIXTH SUNDAY IN LENT.

MORNING.

EXODUS, CHAP. IX.

THIS day is called Palm Sunday in commemoration of our Saviour's triumphal entry into Jerusalem, when the multitude that attended him strewed Palm-branches in his way. *Wheatley.*

Former Plagues having no effect upon Pharaoh, others are sent to him by the Ministry of Moses; while the plague is upon him he sends for Moses, and promises on its removal to let the people go; but as soon as he is free from the pressure of the calamity his heart is hardened, and he persists in his refusal. The account here given of the plagues sent to Pharaoh is, if properly considered, full of spiritual interest and instruction; in it we see that plagues and punishments are sent by the Almighty to deter us from sin and rebellion against him, and that however severe his chastisements may seem, they are ever designed to lead us to repentance; while we are warned by the awful example of Pharaoh, that if we by our obstinacy and impenitence prevent their having this beneficial effect, an opposite one will assuredly follow, and that we may, like the king of Egypt, so harden our hearts as to convert these messengers of God's mercy into the instruments of his vengeance, and forerunners of our own destruction.

THEN the LORD said unto Moses, Go in unto Pharaoh, and tell him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.

2 For if thou refuse to let *them* go, and wilt hold them still,

3 Behold, the hand of the LORD is upon thy cattle which *is* in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: *there shall be* a very grievous murrain.

4 And the LORD shall sever between the cattle of Israel, and the cattle of Egypt: and there shall nothing die of all *that is* the children's of Israel.

5 And the LORD appointed a set time, saying, To-morrow the LORD shall do this thing in the land.

6 And the LORD did that thing on the morrow, and all the cattle of Egypt died: but of the cattle of the children of Israel died not one.

7 And Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened, and he did not let the people go.

8 ¶ And the LORD said

unto Moses, and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh.

9 And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth *with* blains, upon man, and upon beast, throughout all the land of Egypt.

10 And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth *with* blains upon man, and upon beast.

11 And the magicians could not stand before Moses, because of the boils; for the boil was upon the magicians, and upon all the Egyptians.

12 And the LORD hardened the heart of Pharaoh, and he hearkened not unto them; as the LORD had spoken unto Moses.

13 ¶ And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.

14 For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people: that thou mayest know, that *there is* none like me in all the earth.

15 For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth.

16 And in very deed for this *cause* have I raised thee up, for to shew *in* thee my power; and that my name may be declared throughout all the earth.

17 As yet exaltest thou thyself against my people, that thou wilt not let them go?

18 Behold, to-morrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt, since the foundation thereof even until now.

19 Send therefore now, and gather thy cattle, and all that thou hast in the field: *for upon* every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die.

20 He that feared the word of the LORD, among

the servants of Pharaoh, made his servants and his cattle flee into the houses:

21 And he that regarded not the word of the LORD left his servants and his cattle in the field.

22 ¶ And the LORD said unto Moses, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt.

23 And Moses stretched forth his rod toward heaven: and the LORD sent thunder and hail, and the fire ran along upon the ground; and the LORD rained hail upon the land of Egypt.

24 So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation.

25 And the hail smote throughout all the land of Egypt all that *was* in the field, both man and beast: and the hail smote every herb of the field, and brake every tree of the field.

26 Only in the land of Goshen, where the children of Israel *were*, was there no hail.

27 ¶ And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time: the LORD is righteous, and I and my people are wicked.

28 Intreat the LORD (for it is enough) that there be no more mighty thunderings and hail; and I will let you go, and ye shall stay no longer.

29 And Moses said unto him, As soon as I am gone out of the city, I will spread abroad my hands unto the LORD; and the thunder shall cease, neither shall there be any more hail; that thou mayest know, how that the earth is the LORD's.

30 But as for thee and thy servants, I know that ye will not yet fear the LORD God.

31 And the flax and the barley was smitten; for the barley was in the ear, and the flax was bolled.

32 But the wheat and the rye were not smitten; for they were not grown up.

33 And Moses went out of the city from Pharaoh, and spread abroad his hands unto the LORD: and the thunders and hail ceased, and the rain was not poured upon the earth.

34 And when Pharaoh saw that the rain, and the hail, and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants.

35 And the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the LORD had spoken by Moses.

EVENING.

EXODUS, CHAP. X.

IN this Chapter we have an account of the plagues of locusts and darkness. While the judgment is upon him, Pharaoh confesses his sin and requests Moses to intreat the Lord that the plague may be removed from him, but when his request is granted, instead of being softened by the mercy vouchsafed to him, his heart is hardened, and he relapses into his former obstinacy; and in this instance he not only refuses to let the people go, but even threatens Moses with death.

AND the LORD said unto Moses, Go in unto Pharaoh: for I have hardened his heart, and the heart of his servants: that I might

shew these my signs before him:

2 And that thou mayest tell in the ears of thy son, and of thy son's son, what

L

things I have wrought in Egypt, and my signs which I have done among them; that ye may know, how that I *am* the LORD.

3 And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the LORD God of the Hebrews, How long wilt thou refuse to humble thyself before me? Let my people go, that they may serve me.

4 Else, if thou refuse to let my people go, behold to morrow will I bring the locusts into thy coast.

5 And they shall cover the face of the earth, that one cannot be able to see the earth: and they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field:

6 And they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers, nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day. And he turned himself, and went out from Pharaoh.

7 And Pharaoh's servants said unto him, How long shall this man be a

snare unto us? let the men go, that they may serve the LORD their God: knowest thou not yet, that Egypt is destroyed?

8 And Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go, serve the LORD your God: *but* who *are* they that shall go?

9 And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go: for we *must hold* a feast unto the LORD.

10 And he said unto them, Let the LORD be so with you, as I will let you go, and your little ones: look *to it*; for evil *is* before you.

11 Not so: go now ye *that are* men, and serve the LORD; for that ye did desire. And they were driven out from Pharaoh's presence.

12 ¶ And the LORD said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, *even* all that the hail hath left.

13 And Moses stretched forth his rod over the land

of Egypt, and the LORD brought an east wind upon the land all that day, and all *that* night: *and* when it was morning, the east wind brought the locusts.

14 And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous *were they*; before them there were no such locusts as they, neither after them shall be such.

15 For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

16 ¶ Then Pharaoh called for Moses and Aaron in haste; and he said, I have sinned against the LORD your God, and against you.

17 Now therefore forgive, I pray thee, my sin only *this* once, and intreat the LORD your God, that he may take away from me this death only.

18 And he went out from Pharaoh, and intreated the LORD.

19 And the LORD turn-

ed a mighty strong west wind, which took away the locusts, and cast them into the Red sea: there remained not one locust in all the coasts of Egypt.

20 But the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go.

21 ¶ And the LORD said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness *which* may be felt.

22 And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days:

23 They saw not one another, neither rose any from his place for three days; but all the children of Israel had light in their dwellings.

24 ¶ And Pharaoh called unto Moses, and said, Go ye, serve the LORD: only let your flocks and your herds be stayed: let your little ones also go with you.

25 And Moses said, Thou must give us also sacrifices, and burnt offerings, that we may sacrifice unto the LORD our God.

26 Our cattle also shall

go with us; there shall not
 an hoof be left behind; for
 thereof must we take to
 serve the LORD our God;
 and we know not with what
 we must serve the LORD,
 until we come thither.

27 ¶ But the LORD hard-
 ened Pharaoh's heart, and
 he would not let them go.

28 And Pharaoh said
 unto him, Get thee from
 me, take heed to thyself,
 see my face no more; for
 in *that* day thou seest my
 face thou shalt die.

29 And Moses said,
 Thou hast spoken well, I
 will see thy face again no
 more.



GOOD FRIDAY.

MORNING.

GENESIS, CHAP. XXII.

THIS day received its name from the blessed effects of our Saviour's sufferings, which are the ground of all our joy, and from those unspeakable *good* things he hath purchased for us by his death, whereby the blessed Jesus made expiation for the sins of the whole world, and by the shedding of his own blood obtained eternal redemption for us. *Wheatly.*

The service of the Church having led us to the actual accomplishment of various types and figures, in the Old Testament, by the death of Christ, now brings to our notice the very remarkable point in the history of Abraham, in which he is called upon to offer up his son Isaac—in whose unexampled faith and obedience, in being ready to offer up his only son, the redemption of mankind, by the death and passion of the Son of God, is strikingly typified.

(This Chapter is the Lesson for the First Sunday in Lent.—See page 82.)

AND it came to pass after
 these things, that God did
 tempt Abraham, and said
 unto him, Abraham: and
 he said, Behold, *here I am*.

2 And he said, Take
 now thy son, thine only
 son Isaac, whom thou lov-
 est, and get thee into the
 land of Moriah; and offer
 him there for a burnt offer-
 ing upon one of the moun-
 tains which I will tell thee
 of.

3 And Abraham rose up
 early in the morning, and
 saddled his ass, and took
 two of his young men with
 him, and Isaac his son,
 and clave the wood for the
 burnt offering, and rose up,
 and went unto the place of
 which God had told him.

4 Then on the third day
 Abraham lifted up his eyes,
 and saw the place afar off.

5 And Abraham said
 unto his young men, Abide

ye here with the ass; and I and the lad will go yonder and worship, and come again to you.

6 And Abraham took the wood of the burnt offering, and laid *it* upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.

7 And Isaac spake unto Abraham his father, and said, My father: and he said, Here, *am* I my son. And he said, Behold the fire and the wood: but where *is* the lamb for a burnt offering?

8 And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.

9 And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son and laid him on the altar upon the wood.

10 And Abraham stretched forth his hand, and took the knife to slay his son.

11 And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, here *am* I.

12 ¶ And he said, lay

not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only *son* from me.

13 And Abraham lifted up his eyes, and looked, and behold behind *him* a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.

14 And Abraham called the name of that place Jehovah-jireh: as it is said *to* this day, In the mount of the LORD it shall be seen.

15 ¶ And the angel of the LORD called unto Abraham out of heaven the second time,

16 And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only *son*:

17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which *is* upon the sea shore; and thy seed shall possess the gate of his enemies;

18 And in thy seed shall

all the nations of the earth and they rose up and went
 be blessed; because thou together to Beer-sheba;
 hast obeyed my voice. and Abraham dwelt at

19 So Abraham return- Beer-sheba.
 ed unto his young men,

EVENING.

ISAIAH, CHAP. LIII.

THIS Chapter exhibits a description of the sufferings of our Saviour in so clear and lively a manner, and enters into such a minute detail of all the circumstances which took place on the day of the Crucifixion, as to make it more like a historical narrative than a prophetic annunciation. The existence of this prophecy describing with such accuracy the sufferings of the Messiah—and which cannot possibly be applied to any other event, forms a most incontrovertible proof of the truth of Christianity. No particular account of the Chapter is deemed necessary as no one can read Isaiah's prophecy and the account of Christ's sufferings, as recorded in the New Testament, without immediately recognizing the fulfilment of the Prophet's prediction, in all its parts and circumstances.

WHO hath believed our report? and to whom is the arm of the LORD revealed?

2 For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, *there is* no beauty that we should desire him.

6 All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.

3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were *our* faces from him; he was despised, and we esteemed him not.

7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

4 ¶ Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

8 He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgres-

5 But he *was* wounded for our transgressions, *he*

sion of my people was he stricken,

9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither *was any* deceit in his mouth.

10 ¶ Yet it pleased the LORD to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand.

11 He shall see of the

travail of his soul, *and* shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

12 Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.



EASTER SUNDAY.

MORNING.

EXODUS, CHAP. XII.

EASTER DAY, or the Day of the Resurrection, has been observed as one of the most solemn festivals of the Christian Church from the earliest period of its history. The importance of the event which it commemorates, sufficiently accounts for the high rank which this has always held amongst the Christian Festivals. This Chapter contains a detailed account of the Institution of the Passover, the destruction of the first born of the Egyptians, and the departure of the Israelites out of Egypt. Notwithstanding the many and severe punishments which had been sent unto Pharaoh, this still more dreadful plague was required in order to induce him to let the people go, in obedience to the command of God. In order that the deliverance of the Children of Israel might be duly remembered by them, the Almighty institutes the great feast of the Passover to be observed "for an ordinance to them and their sons for ever" and also as typical of that far more signal deliverance to be effected by the death and resurrection of Jesus Christ. For (as it has been well observed) by their Passover, Christ our Passover was prefigured; and the deliverance of the Israelites out of Egypt, was a type of our deliverance from the bondage of sin and death.

AND the LORD spake unto Moses and Aaron in the land of Egypt, saying,

2 This month *shall be*

unto you the beginning of months: it *shall be* the first month of the year to you.

3 ¶ Speak ye unto all the congregation of Israel, saying, In the *tenth* day of this month they shall take to them every man a lamb, according to the house of *their* father, a lamb for an house:

4 And if the household be too little for the lamb, let him and his neighbour next unto his house take *it*, according to the number of the souls; every man according to his eating shall make your count for the lamb.

5 Your lamb shall be without blemish, a male of the first year: ye shall take *it* out from the sheep, or from the goats:

6 And ye shall keep it up until the fourteenth day of the same month; and the whole assembly of the congregation of Israel shall kill it in the evening.

7 And they shall take of the blood, and strike *it* on the two side-posts and on the upper door-post of the houses, wherein they shall eat it.

8 And they shall eat the flesh in that night, roast with fire, and unleavened bread; *and* with bitter *herbs* they shall eat it.

9 Eat not of it raw, nor sodden at all with water,

but roast *with* fire; his head with his legs, and with the purtenance thereof.

10 And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.

11 ¶ And thus shall ye eat it; *with* your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it *is* the LORD's passover.

12 For I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment; I *am* the LORD.

13 And the blood shall be to you for a token upon the houses where ye *are*: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy *you*, when I smite the land of Egypt.

14 And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations: ye shall keep it a feast by an ordi-

nance for ever.

15 Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.

16 And in the first day *there shall be* an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save *that* which every man must eat, that only may be done of you.

17 And ye shall observe *the feast of* unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever.

18 ¶ In the first *month*, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

19 Seven days shall there be no leaven found in your houses: for whosoever eateth *that* which is leavened, even that soul shall be cut off from the congregation

of Israel, whether he be a stranger, or born in the land.

20 Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

21 ¶ Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover.

22 And ye shall take a bunch of hyssop, and dip *it* in the blood that *is* in the bason, and strike the lintel and the two side-posts with the blood that *is* in the bason; and none of you shall go out at the door of his house until the morning.

23 For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side-posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite *you*.

24 And ye shall observe this thing for an ordinance to thee, and to thy sons for ever.

25 And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that

ye shall keep this service.

26 And it shall come to pass, when your children shall say unto you, What mean ye by this service?

27 That ye shall say, It *is* the sacrifice of the LORD's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped.

28 And the children of Israel went away, and did as the LORD had commanded Moses and Aaron, so did they.

29 ¶ And it came to pass, that at midnight the LORD smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne, unto the first-born of the captive that *was* in the dungeon; and all the first-born of cattle.

30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for *there was* not a house where *there was* not one dead.

31 ¶ And he called for Moses and Aaron by night, and said, Rise up, *and get*

you forth from among my people, both ye and the children of Israel; and go, serve the LORD, as ye have said.

32 Also take your flocks and your herds, as ye have said, and be gone, and bless me also.

33 And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We *be* all dead *men*.

34 And the people took their dough before it was leavened, their kneading-troughs being bound up in their clothes upon their shoulders.

35 And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver and jewels of gold, and raiment:

36 And the LORD gave the people favour in the sight of the Egyptians, so that they lent unto them *such things as they required*. And they spoiled the Egyptians.

37 ¶ And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot *that were* men, beside children.

38 And a mixed multi-

tade went up also with them; and flocks, and herds, *even* very much cattle.

39 And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

40 ¶ Now the sojourning of the children of Israel, who dwelt in Egypt, *was* four hundred and thirty years.

41 And it came to pass at the end of the four hundred and thirty years, *even* the selfsame day it came to pass, that all the hosts of the LORD went out from the land of Egypt.

42 *It is* a night to be much observed unto the LORD for bringing them out from the land of Egypt: *this is* that night of the LORD to be observed of all the children of Israel in their generations.

43 ¶ And the LORD said unto Moses and Aaron, *This is* the ordinance of the passover: There shall no stranger eat thereof;

44 But every man's

servant that is bought for money, when thou hast circumcised him, then shall he eat thereof.

45 A foreigner and an hired servant shall not eat thereof.

46 In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof.

47 All the congregation of Israel shall keep it.

48 And when a stranger shall sojourn with thee, and will keep the passover to the LORD, let *all* his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.

49 One law shall be to him that is home-born, and unto the stranger that sojourneth among you.

50 Thus did all the children of Israel; as the LORD commanded Moses and Aaron, so did they.

51 And it came to pass the selfsame day, *that* the LORD did bring the children of Israel out of the land of Egypt by their armies.

EVENING.**EXODUS, CHAP. XIV.**

AFTER the Children of Israel had departed out of Egypt they are directed by the Almighty not to proceed by the direct road into the land of Canaan, but to take a long and dangerous march along the coast of the Red Sea. No sooner were they gone, than Pharaoh, in the hardness of his heart, resolves to pursue them, and this his resolution is strengthened by observing the circuitous and difficult line of march which they had adopted. Under these circumstances, hemmed in on two sides by the Sea and the Mountains, and pursued by the host of Pharaoh, the Children of Israel murmur against Moses, and in despair of their own safety wish themselves back again in Egypt. Moses however assures them of their safety, notwithstanding their present unfavorable situation, since the LORD would fight for them: accordingly we find the Sea is dried up in order to enable the Israelites to pass through it, and that the same Sea, which to them was a wall on their right hand and on their left, returned again to its strength and overwhelmed the Egyptians who pursued them. This mighty miracle had for a time a salutary effect, and the Israelites "feared the LORD, and believed the LORD, and his servant Moses."

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, that they turn and encamp before Pi-hahiroth, between Migdol and the sea, over against Baal-zephon: before it shall ye encamp by the sea.

3 For Pharaoh will say of the children of Israel, They *are* entangled in the land, the wilderness hath shut them in.

4 And I will harden Pharaoh's heart, that he shall follow after them; and I will be honoured upon Pharaoh, and upon all his host: that the Egyptians may know that I *am* the LORD. And they did so.

5 ¶ And it was told the king of Egypt, that the

people fled: and the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us?

6 And he made ready his chariot, and took his people with him:

7 And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them.

8 And the LORD hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out with an high hand.

9 But the Egyptians pursued after them, all the horses *and* chariots of Pharaoh, and his horse-

men, and his army, and overtook them encamping by the sea, beside Pi-hahiroth before Baal-zephon.

10 ¶ And when Pharaoh drew nigh, the children of Israel lifted up their eyes; and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the LORD.

11 And they said unto Moses, Because *there were* no graves in Egypt, hast thou taken us away to die in the wilderness? Wherefore hast thou dealt thus with us, to carry us forth out of Egypt?

12 *Is* not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? *for it had been* better for us to serve the Egyptians, than that we should die in the wilderness

13 And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever.

14 The LORD shall fight for you, and ye shall hold your peace.

15 ¶ And the LORD said

unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward.

16 But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry *ground* through the midst of the sea.

17 And I, Behold, I will harden the hearts of the Egyptians, and they shall follow them; and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen.

18 And the Egyptians shall know that I *am* the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.

19 ¶ And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them;

20 And it came between the camp of the Egyptians, and the camp of Israel; and it was a cloud and darkness *to them*, but it gave light by night to *these*: so that the one came not near the other all the night.

21 And Moses stretched out his hand over the sea; and the LORD caused the sea to go *back* by a strong east wind all that night, and made the sea dry *land*, and the waters were divided.

22 And the children of Israel went into the midst of the sea upon the dry *ground*: and the waters *were* a wall unto them on their right hand, and on their left.

23 ¶ And the Egyptians pursued, and went in after them to the midst of the sea, *even* all Pharaoh's horses, his chariots, and his horsemen.

24 And it came to pass that in the morning watch, the LORD looked unto the host of the Egyptians, through the pillar of fire and of the cloud, and troubled the host of the Egyptians.

25 And took off their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel: for the LORD fighteth for them against the Egyptians.

26 And the LORD said unto Moses, Stretch out thine hand over the sea,

that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

27 And Moses stretched forth his hand over the sea; and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the LORD overthrew the Egyptians in the midst of the sea.

28 And the waters returned and covered the chariots, and the horsemen, *and* all the host of Pharaoh that came into the sea after them; there remained not so much as one of them.

29 But the children of Israel walked upon dry *land* in the midst of the sea: and the waters *were* a wall unto them on their right hand, and on their left.

30 Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore.

31 And Israel saw that great work which the LORD did upon the Egyptians; and the people feared the LORD, and believed the LORD, and his servant Moses.

FIRST SUNDAY AFTER EASTER.

MORNING.

NUMBERS, CHAP. XVI.

THIS book is designated the Book of Numbers, because it contains an account of two distinct numberings of the children of Israel: one about a year after their coming out of Egypt, and the other towards the conclusion of their journeying in the wilderness.

In this Chapter we have an account of the rebellion and signal punishment of Korah, Dathan, and Abiram. Korah, a powerful and popular prince among the tribes of Israel, and nearly related to Moses, stirs up a rebellion against Moses, on pretence that in fixing the Priesthood in Aaron and his descendants, he shewed an undue partiality to his own family, for that he himself and all the congregation were equally entitled to minister before the Lord. On this, Moses, foreseeing the consequences of their rebellion, tells them that He and Aaron were only instruments in God's hand, and that their murmuring against them was, in truth, nothing less than "gathering themselves together against the Lord": In order to convince them of this, Moses desires them and Aaron to come and offer incense on the morrow; at which time it appeared that so large a portion of the people were on the side of Korah, that the Almighty determined to destroy the whole congregation, sparing only Moses and Aaron, and it is only on their earnest intercession that the destruction is confined to Korah and his company, all of whom are overwhelmed with a sudden and awful destruction, for "they and all that appertained to them went down alive into the pit, and the earth closed upon them, and they perished from among the congregation." In commemoration of their guilt and punishment, the censers which had been used by Korah and his company, are made broad plates for the Altar, to be a memorial that "no stranger which is not of the seed of Aaron, come near to offer incense before the Lord." Notwithstanding this dreadful example, the children of Israel again murmured against Moses, and a still more terrible plague is sent to them, which is stayed by the ministry of Aaron, but not until fourteen thousand seven hundred of the people were destroyed by it. All these things happened to them for ensamples, and are written for our admonition, that we should not murmur at God's dispensations, as some of them murmured, lest like them we also be destroyed of the destroyer.

Now Korah, the son of Izhar, the son of Kohath, the son of Levi; and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men: the congregation, men of renown:

3 And they gathered themselves together against Moses, and against Aaron, and said unto them, *Ye take too much upon*

2 And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in you, seeing all the congregation *are* holy, every one of them, and the LORD is among them; wherefore then lift ye up yourselves

above the congregation of thy brethren the sons of the LORD?

4 And when Moses Levi with thee: and seek ye the priesthood also?

11 For which cause, both thou and all thy company *are* gathered together against the LORD: and what *is* Aaron, that ye murmur against him?

5 And he spake unto Korah, and unto all his company, saying, Even to morrow the LORD will shew who *are* his, and *who is* holy; and will cause *him* to come near unto him; even *him* whom he hath chosen will he cause to come near unto him.

12 And Moses sent to call Dathan and Abiram, the sons of Eliab; which said, We will not come up.

6 This do: Take you censers, Korah, and all his company; 13 *Is it* a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou make thyself altogether a prince over us?

7 And put fire therein, and put incense in them before the LORD to morrow: and it shall be, *that* the man whom the LORD doth choose, he *shall be* holy: *ye take* too much upon you, ye sons of Levi. 14 Moreover, thou hast not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou put out the eyes of these men? we will not come up.

8 And Moses said unto Korah, Hear, I pray you, ye sons of Levi; 15 And Moses was very wroth, and said unto the LORD, Respect not thou their offering; I have not taken one ass from them, neither have I hurt one of them.

9 *Seemeth it but* a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself, to do the service of the tabernacle of the LORD, and to stand before the congregation to minister unto them?

16 And Moses said unto Korah, Be thou and all thy company before the LORD, thou, and they, and Aaron, to morrow:

10 And he hath brought thee near *to him*, and all

17 And take every man his censer, and put incense in them, and bring ye before the LORD every man his censer, two hundred and fifty censers; thou also, and Aaron, each *of you* his censer.

18 And they took every man his censer, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation with Moses and Aaron.

19 And Korah gathered all the congregation against them unto the door of the tabernacle of the congregation, and the glory of the LORD appeared unto all the congregation?

20 And the LORD spake unto Moses and unto Aaron, saying,

21 Separate yourselves from among this congregation, that I may consume them in a moment.

22 And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin; and wilt thou be wroth with all the congregation?

23 ¶ And the LORD spake unto Moses, saying,

24 Speak unto the congregation, saying, Get you up from about the taber-

nacle of Korah, Dathan, and Abiram.

25 And Moses rose up, and went unto Dathan, and Abiram: and the elders of Israel followed him.

26 And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of their's, lest ye be consumed in all their sins.

27 So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children.

28 And Moses said, Hereby ye shall know that the LORD hath sent me to do all these works; for *I have not done them* of mine own mind.

29 If these men die the common death of all men, or if they be visited after the visitation of all men; *then* the LORD hath not sent me:

30 But if the LORD make a new thing, and the earth open her mouth, and swallow them up, with all that *appertain* unto them, and they go down quick into the pit; then ye shall under-

stand that these men have provoked the LORD.

31 ¶ And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that *was* under them:

32 And the earth opened her mouth, and swallowed them up, and their houses, and all the men that *appertained* unto Korah, and all *their* goods.

33 They and all that *appertained* to them, went down alive into the pit, and the earth closed upon them, and they perished from among the congregation.

34 And all Israel that *were* round about them fled at the cry of them: for they said, Lest the earth swallow us *also*.

35 And there came out a fire from the LORD, and consumed the two hundred and fifty men that offered incense.

36 ¶ And the LORD spake unto Moses, saying,

37 Speak unto Eleazar, the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder, for they are hallowed.

38 The censers of these sinners against their own

souls, let them make broad plates *for* a cover of the altar: for they *ed* them before the I therefore they are ha *ed*: and they shall be: unto the children of I

39 And Eleazar priest took the brazen sers, wherewith they were burnt had off and they were made *plates for* a coveri the altar.

40 *To be* a men unto the children of I that no stranger, wh not of the seed of A come near to offer in before the LORD, th be not as Korah, a his company; as the said to him by the h Moses.

41 ¶ But on the m all the congregation children of Israel mu ed against Moses, : gainst Aaron; sayin have killed the peo: the LORD.

42 And it came to when the congregatic gathered against M and against Aaron, they looked toward t bernacle of the cong tion: and behold, the covered it, and the of the LORD appeare

43 And Moses an

ron, came before the tabernacle of the congregation.

44 And the LORD spake unto Moses, saying,

45 Get you up from among this congregation, that I may consume them as in a moment. And they fell upon their faces.

46 ¶ And Moses said unto Aaron, Take a censer,

and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the LORD; the plague is begun.

47 And Aaron took as Moses commanded, and

ran into the midst of the congregation; and behold the plague was begun among the people: and he put on incense, and made an atonement for the people.

48 And he stood between the dead and the living; and the plague was stayed.

49 Now they that died in the plague were fourteen thousand and seven hundred, besides them that died about the matter of Korah.

50 And Aaron returned unto Moses, unto the door of the tabernacle of the congregation; and the plague was stayed.

EVENING.

NUMBERS, CHAP. XXII.

IN this, and the two following Chapters, we have the history of Balaam. Balak finding how successful the Israelites were, becomes alarmed, and sends for Balaam to come and curse them. Balaam anxious for the promised reward, and as St. Peter says, "loving the wages of unrighteousness" although plainly commanded "not to go with the messengers, or to curse the people, for they were blessed" nevertheless desires them to remain all night, in the hope that he might yet obtain permission to accompany them; which being done, he sets out on the journey, and is miraculously reprov'd by an irrational creature "the dumb ass speaking with man's voice forbids the madness of the Prophet." He is afterwards permitted to prosecute his journey, but strictly forbidden to speak any other word than that which the LORD should say unto him.

AND the children of Israel set forward, and pitched in the plains of Moab, on this side Jordan, by Jericho.

3 And Moab was sore afraid of the people, because they *were* many: and Moab was distressed because of the children of Israel.

2 And Balak the son of Zippor saw all that Israel had done to the Amorites.

4 And Moab said unto the elders of Midian, Now

shall this company lick up all *that are* round about us, as the ox licketh up the grass of the field. And Balak the son of Zippor *was* king of the Moabites at that time.

5 He sent messengers therefore unto Balaam the son of Beor, to Pethor, which *is* by the river of the land of the children of his people, to call him, saying, Behold there is a people come out from Egypt: behold, they cover the face of the earth, and they abide over against me:

6 Come now therefore, I pray thee, curse me this people; for they *are* too mighty for me: Peradventure I shall prevail, *that* we may smite them, and *that* I may drive them out of the land: for I wot that he whom thou blessest *is* blessed, and he whom thou cursest is cursed.

7 And the elders of Moab, and the elders of Midian departed with the rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak.

8 And he said unto them, Lodge here this night, and I will bring you word again, as the LORD shall speak unto me. And the

princes of Moab abode with Balaam.

9 And God came unto Balaam, and said, What men *are* these with thee?

10 And Balaam said unto God, Balak the son of Zippor, king of Moab, hath sent unto me, *saying*,

11 Behold, *there is* a people come out of Egypt, which covereth the face of the earth: come now, curse me them: peradventure I shall be able to overcome them, and drive them out.

12 And God said unto Balaam, Thou shalt not go with them. Thou shalt not curse the people: for they *are* blessed.

13 And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land; for the LORD refuseth to give me leave to go with you.

14 And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us.

15 ¶ And Balak sent yet again princes, more, and more honourable than they.

16 And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, Let nothing I pray thee hinder thee from coming unto me.

17 For I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me, come therefore, I pray thee, curse me this people. sword drawn in his hand: and the ass turned aside out of the way, and went into the field. And Balaam smote the ass to turn her into the way.

18 And Balaam answered and said unto the servants of Balak, If Balak would give me his house full of silver and gold, I cannot go beyond the word of the LORD my God, to do less or more.

19 Now therefore, I pray you, tarry ye also here this night, that I may know what the LORD will say unto me more.

20 And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, and go with them: but yet the word which I shall say unto thee, that shalt thou do.

21 And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab.

22 ¶ And God's anger was kindled because he went: and the angel of the LORD stood in the way, for an adversary against him. Now he was riding upon his ass, and his two servants were with him.

23 And the ass saw the angel of the LORD standing in the way, and his

24 But the angel of the LORD stood in a path of the vineyards, a wall *being* on this side, and a wall on that side.

25 And when the ass saw the angel of the LORD, she thrust herself unto the wall, and crushed Balaam's foot against the wall. And he smote her again.

26 And the angel of the LORD went further, and stood in a narrow place, where *was* no way to turn either to the right hand or to the left.

27 And when the ass saw the angel of the LORD, she fell down unto Balaam. And Balaam's anger was kindled, and he smote the ass with a staff.

28 And the LORD opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times?

29 And Balaam said unto the ass, Because thou hast mocked me; I would there were a sword in mine hand, for now would I kill thee.

30 And the ass said unto Balaam, *Am* not I thine ass upon which thou hast ridden ever since *I was* thine, unto this day? was I ever wont to do so unto thee? And he said, Nay.

31 Then the LORD opened the eyes of Balaam, and he saw the angel of the LORD standing in the way, and his sword drawn in his hand: and he bowed down his head, and fell flat on his face.

32 And the angel of the LORD said unto him, Wherefore hast thou smitten thine ass these three times? Behold, I went out to withstand thee, because *thy* way is perverse before me:

33 And the ass saw me, and turned from me these three times; unless she had turned from me, surely now also I had slain thee, and saved her alive.

34 And Balaam said unto the angel of the LORD, I have sinned; for I knew not that thou stoodest in the way against me: now therefore if it displease thee, I will get me back again.

35 And the angel of the LORD said unto Balaam, Go with the men: but only

the word that I shall speak unto thee, that thou shalt speak. So Balaam went with the princes of Balak.

36 ¶ And when Balak heard that Balaam was come, he went out to meet him, unto a city of Moab, which *is* in the border of Arnon, which *is* in the utmost coast.

37 And Balak said unto Balaam, Did I not earnestly send unto thee, to call thee? Wherefore camest thou not unto me? Am I not able indeed to promote thee to honour?

38 And Balaam said unto Balak, Lo, I am come unto thee: have I now any power at all to say any thing? The word that God putteth in my mouth, that shall I speak.

39 And Balaam went with Balak, and they came unto Kirjath-huzoth.

40 And Balak offered oxen and sheep, and sent to Balaam, and to the princes that *were* with him.

41 And it came to pass on the morrow, that Balak took Balaam, and brought him up into the high places of Baal, that thence he might see the utmost *part* of the people.

SECOND SUNDAY AFTER EASTER.

MORNING.

NUMBERS, CHAPS. XXIII, AND XXIV.

THESE two Chapters contain the history of Balaam's journey, and an account of the blessings he was compelled to pronounce upon Israel. After having had sufficient indications that it was the will of the Almighty to bless this people, he still desires Balak to repeat his sacrifice, in the hope that the Lord might yet permit him to curse and defy Israel. He finds, however, that "God is not a man that he should lie, nor the son of man that he should repent," and that the people whom He had blessed and chosen, were blessed indeed: Accordingly Balaam, in each succeeding instance, pronounces some greater blessing than in the preceding one, and at last utters a prophetic annunciation of the coming of that Mighty Deliverer whose kingdom should have no end—even of the Saviour who in the fullness of time should come as "the Star out of Jacob, and the Sceptre out of Israel," for the redemption of the human race, and for the placing them in the number of those whom the Lord hath blessed.

AND Balaam said unto Balak, Build me here seven altars, and prepare me here seven oxen and seven rams.

2 And Balak did as Balaam had spoken: and Balak and Balaam offered on every altar a bullock and a ram.

3 And Balaam said unto Balak, Stand by thy burnt offering, and I will go: peradventure the LORD will come to meet me: and whatsoever he sheweth me I will tell thee. And he went to an high place.

4 And God met Balaam: and he said unto him, I have prepared seven altars, and I have offered upon every altar a bullock and a ram.

5 And the LORD put a word in Balaam's mouth,

and said, Return unto Balak, and thus thou shalt speak.

6 And he returned unto him; and lo, he stood by his burnt sacrifice, he, and all the princes of Moab.

7 And he took up his parable, and said, Balak the king of Moab hath brought me from Aram, out of the mountains of the east, saying, Come, curse me Jacob; and come, defy Israel.

8 How shall I curse, whom God hath not cursed? or how shall I defy, whom the LORD hath not defied?

9 For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations.

10 Who can count the dust of Jacob, and the number of the fourth *part* of Israel? Let me die the death of the righteous, and let my last end be like his!

11 And Balak said unto Balaam, What hast thou done unto me? I took thee to curse mine enemies, and behold, thou hast blessed *them* altogether.

12 And he answered and said, Must I not take heed to speak that which the LORD hath put in my mouth?

13 And Balak said unto him, Come, I pray thee, with me unto another place, from whence thou mayest see them: thou shalt see but the utmost part of them, and shalt not see them all; and curse me them from thence.

14 ¶ And he brought them into the field of Zophin, to the top of Pisgah, and built seven altars, and offered a bullock and a ram on *every* altar.

15 And he said unto Balak, Stand here by thy burnt offering, while I meet *the LORD* yonder.

16 And the LORD met Balaam, and put a word in his mouth, and said, Go again unto Balak, and say thus.

17 And when he came to him, behold, he stood by his burnt offering, and the princes of Moab with him. And Balak said unto him, What hath the LORD spoken?

18 And he took up his parable, and said, Rise up, Balak and hear; hearken unto me, thou son of Zippor.

19 God *is* not a man, that he should lie; neither the son of man that he should repent: hath he said, and shall he not do *it*? or hath he spoken, and shall he not make it good?

20 Behold, I have received *commandment* to bless; and he hath blessed; and I cannot reverse it.

21 He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the LORD his God *is* with him, and the shout of a king *is* among them.

22 God brought them out of Egypt: he hath as it were the strength of an unicorn.

23 Surely *there is* no enchantment against Jacob, neither *is there* any divination against Israel: according to this time it shall be said of Jacob and of Israel, What hath God wrought?

24 Behold, the people shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down until he eat of the prey, and drink of the blood of the slain.

25 ¶ And Balak said unto Balaam, Neither curse them at all, nor bless them at all.

26 But Balaam answered and said unto Balak, Told not I thee, saying, All that the LORD speaketh, that I must do?

27 ¶ And Balak said unto Balaam, Come, I pray thee, I will bring thee into another place: peradventure it will please God that thou mayest curse me them from thence.

28 And Balak brought Balaam unto the top of Peor, that looketh toward Jeshimon.

29 And Balaam said unto Balak, Build me here seven altars, and prepare me here seven bullocks and seven rams.

30 And Balak did as Balaam had said, and offered a bullock and a ram on every altar.

NUMBERS, CHAP. XXIV.

AND when Balaam saw that it pleased the LORD to bless Israel, he went not,

as at other times, to seek for enchantments, but he set his face toward the wilderness.

2 And Balaam lifted up his eyes, and he saw Israel abiding in his tents according to their tribes; and the Spirit of God came upon him.

3 And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said;

4 He hath said, which heard the words of God, which saw the vision of the Almighty, falling into a trance, but having his eyes open:

5 How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!

6 As the vallies are they spread forth, as gardens by the river's side, as the trees of lign-aloes, which the LORD hath planted, and as cedar trees beside the waters.

7 He shall pour the water out of his buckets, and his seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted.

8 God brought him forth out of Egypt; he hath as it were the strength of an

unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce *them* through with his arrows.

9 He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed *is* he that blesseth thee, and cursed *is* he that curseth thee.

10 ¶ And Balak's anger was kindled against Balaam, and he smote his hands together: and Balak said unto Balaam, I called thee to curse mine enemies, and, behold, thou hast altogether blessed *them* these three times.

11 Therefore now flee thou to thy place: I thought to promote thee unto great honour, but, lo, the LORD hath kept thee back from honour.

12 And Balaam said unto Balak, Spake I not also to thy messengers, which thou sentest unto me, saying,

13 If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the LORD, to do *either* good or bad of mine own mind: *but* what the LORD saith, that will I speak?

14 And now, behold, I go unto my people: come

therefore and I will advertise thee what this people shall do to thy people in the latter days.

15 ¶ And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said:

16 He hath said, which heard the words of God, and knew the knowledge of the most High, *which* saw the vision of the Almighty, falling *into a trance*, but having his eyes open:

17 I shall see him, but not now; I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.

18 And Edom shall be a possession. Seir also shall be a possession for his enemies; and Israel shall do valiantly.

19 Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city.

20 ¶ And when he looked on Amalek, he took up his parable, and said, Amalek *was* the first of the nations, but his latter end *shall* be that he perish for ever,

21 And he looked on the Kenites, and took up his parable and said, Strong is thy dwelling place, and thou puttest thy nest in a rock:

22 Nevertheless, the Kenite shall be wasted until Asshur shall carry thee away captive.

23 And he took up his parable, and said, Alas!

who shall live when God doeth this?

24 And ships *shall come* from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish for ever.

25 And Balaam rose up, and went and returned to his place; and Balak also went his way.

EVENING.

NUMBERS, CHAP. XXV.

THE children of Israel rebel against the LORD, and being seduced by their licentious intercourse with the daughters of Moab, they worship Baal-peor, and bow down to the gods of the Moabites. In consequence of this rebellion and idolatry, God commands that all those who had joined themselves unto Baal-peor should be slain; but while they are humbling themselves, under a sense of dread at the calamity which was ready to fall upon them, the plague is stayed by the zeal of Phinehas, the son of Eleazar, who slew Zimri, and a Moabitish woman whom he brought with him into the camp.

AND Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab.

2 And they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods.

3 And Israel joined himself unto Baal-peor: and the anger of the LORD was kindled against Israel.

4 And the LORD said unto Moses, Take all the heads of the people, and hang them up before the LORD against the sun, that

the fierce anger of the LORD may be turned away from Israel.

5 And Moses said unto the judges of Israel, Slay ye every one his men, that were joined unto Baal-peor.

6 ¶ And behold, one of the children of Israel came and brought unto his brethren a Midianitish woman, in the sight of Moses, and in the sight of all the congregation of the children of Israel, who *were* weeping before the door of the tabernacle of the congregation.

7 And when Phinehas the son of Eleazar, the son of Aaron the priest, saw *it*, he rose up from among the congregation, and took a javelin in his hand.

8 And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly. So the plague was stayed from the children of Israel.

9 And those that died in the plague were twenty and four thousand.

10 And the LORD spake unto Moses, saying,

11 Phinehas the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, while he was zealous for my sake among them, that I consumed not the children of Israel in my jealousy.

12 Wherefore say, Behold I give unto him my covenant of peace:

13 And he shall have it,

and his seed after him, *even* the covenant of an everlasting priesthood: because he was zealous for his God, and made an atonement for the children of Israel.

14 Now the name of the Israelite that was slain *even* that was slain with the Midianitish woman, *was* Zimri the son of Salu, a prince of a chief house among the Simeonites.

15 And the name of the Midianitish woman that was slain *was* Cozbi the daughter of Zur; he was head over a people, *and* of a chief house in Midian.

16 And the LORD spake unto Moses, saying,

17 Vex the Midianites, and smite them.

18 For they vex you with their wives, wherewith they have beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian their sister, which was slain in the day of the plague, for Peor's sake.

THIRD SUNDAY AFTER EASTER.

MORNING.

DEUTERONOMY, CHAP. IV.

THE Book from which this and the seven following Lessons are taken is called Deuteronomy, or a repetition of the Law—this repetition is accompanied with many earnest exhortations to obedience, and was intended partly for those who having been born in the Wilderness, were not present at the delivering of the Ten Commandments on Mount Sinai, and partly to impress the sanction of God's law more forcibly upon all the people.

After having recapitulated the many instances in which the people had experienced God's favor since they came from Horeb, Moses exhorts them to cleave unto the LORD their God, and reminds them that they only who did this are alive, but the rest were destroyed. He then proceeds to warn them that the state to which they are raised by the communications of the Almighty to them, and their consequent knowledge of his nature, demands from them a diligent remembrance of, and a strict obedience to all his commands, and that they are in an especial manner, bound to avoid the sin of idolatry—the common sin of the age, and one which it appears, from their history, the Israelites were peculiarly liable to fall into. In order to impress them with a due sense of the strictness of God's requirements, he calls to mind the decree by which he himself was excluded from the possession of the promised land for which he had laboured so earnestly, and he exhorts them to a constant course of obedience, from a remembrance of all those mighty mercies and miracles which the Almighty had shown them. The Lesson concludes with an account of the appointment of the Cities of Refuge.

Now therefore hearken, men that followed Baal-O Israel; unto the statutes, and unto the judgments, which I teach you, for to do *them*, that ye may live, and go in and possess the land which the LORD God of your fathers giveth you.

4 But ye that did cleave unto the LORD your God *are* alive every one of you this day.

2 Ye shall not add unto the word which I command you, neither shall ye diminish *ought* from it, that ye may keep the commandments of the LORD your God, which I command you.

3 Your eyes have seen what the LORD did because of Baal-peor: for all the

men that followed Baal-peor, the LORD thy God hath destroyed them from among you.

4 But ye that did cleave unto the LORD your God *are* alive every one of you this day.

5 Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it.

6 Keep therefore, and do *them*; for this *is* your wisdom and your understanding in the sight of the

nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people.

7 For what nation *is there so great* who *hath* God *so nigh* unto them, as the LORD our God *is in all things that we call upon him for?*

8 And what nation *is there so great*, that hath statutes and judgments *so* righteous, as all this law which I set before you this day?

9 Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life; but teach them thy sons, and thy sons' sons:

10 *Specially* the day that thou stoodest before the LORD thy God in Horeb, when the LORD said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and *that* they may teach their children.

11 And ye came near, and stood under the mountain; and the mountain

burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness.

12 And the LORD spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only *ye heard* a voice.

13 And he declared unto you his covenant, which he commanded you to perform, *even* ten commandments; and he wrote them upon two tables of stone.

14 ¶ And the LORD commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it.

15 Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day *that* the LORD spake unto you in Horeb out of the midst of the fire:

16 Lest ye corrupt *yourselves*, and make you a graven image, the similitude of any figure, the likeness of male or female,

17 The likeness of any beast that *is* on the earth, the likeness of any winged fowl that *flieth* in the air,

18 The likeness of any thing that creepeth on the

ground, the likeness of any fish that *is* in the waters beneath the earth:

19 And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, *even* all the host of heaven, shouldest be driven to worship them, and serve them, which the LORD thy God hath divided unto all nations under the whole heaven.

20 But the LORD hath taken you, and brought you forth out of the iron furnace, *even* out of Egypt, to be unto him a people of inheritance, as *ye are* this day.

21 Furthermore the LORD was angry with me for your sakes, and sware that I should not go over Jordan, and that I should not go in unto that good land, which the LORD thy God giveth thee *for* an inheritance.

22 But I must die in this land, I must not go over Jordan: but ye shall go over, and possess that good land.

23 Take heed unto yourselves, lest ye forget the covenant of the LORD your God, which he made with you, and make you a graven image, *or* the likeness

of any *thing*, which the LORD thy God hath forbidden thee,

24 For the LORD thy God *is* a consuming fire, *even* a jealous God.

25 When thou shalt beget children, and children's children, and ye shall have remained long in the land, and shall corrupt *your-selves*, and make a graven image, *or* the likeness of any *thing*, and shall do evil in the sight of the LORD thy God, to provoke him to anger;

26 I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong *your* days upon it, but shall utterly be destroyed.

27 And the LORD shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the LORD shall lead you.

21 And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell.

29 But if from thence thou shalt seek the LORD thy God, thou shalt find

him, if thou seek him with all thy heart, and with all thy soul.

30 When thou art in tribulation, and all these things are come upon thee, *even* in the latter days, if thou turn to the LORD thy God, and shalt be obedient unto his voice;

31 (For the LORD thy God *is* a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers, which he swore unto them.

32 For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and *ask* from the one side of heaven unto the other, whether there hath been *any such thing* as this great thing *is*, or hath been heard like it?

33 Did *ever* people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?

34 Or hath God assayed to go *and* take him a nation from the midst of *another* nation, by temptation, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched-out arm, and by great terrors, according to all

that the LORD your God did for you in Egypt before your eyes?

35 Unto thee it was shewed, that thou mightest know that the LORD *he is* God; *there is* none else beside him.

36 Out of heaven he made thee to hear his voice, that he might instruct thee; and upon earth he shewed thee his great fire; and thou heardest his words out of the midst of the fire.

37 And because he loved thy fathers, therefore he chose their seed after them, and brought thee out in his sight with his mighty power out of Egypt;

38 To drive out nations from before thee, greater and mightier than thou *art*, to bring thee in, to give thee their land *for* an inheritance, as *it is* this day.

39 Know therefore this day, and consider *it* in thine heart, that the LORD *he is* God in heaven above, and upon the earth beneath: *there is* none else.

40 Thou shalt keep therefore his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that

thou mayest prolong *thy* days upon the earth, which the LORD thy God giveth thee for ever.

41 ¶ Then Moses severed three cities on this side Jordan toward the sun-rising;

42 That the slayer might flee thither, which should kill his neighbour unawares, and hated him not in times past; and that, fleeing unto one of these cities, he might live:

43 *Namely*, Bezer in the wilderness, in the plain country, of the Reubenites; and Ramoth in Gilead, of the Gadites; and Golan in Bashan, of the Manassites.

44 ¶ And this *is* the law which Moses set before the children of Israel:

45 These *are* the testimonies, and the statutes, and the judgments, which Moses spake unto the chil-

dren of Israel, after they came forth out of Egypt;

46 On this side Jordan, in the valley over against Beth-peor, in the land of Sihon king of the Amorites, who dwelt at Heshbon, whom Moses and the children of Israel smote, after they were come forth out of Egypt:

47 And they possessed his land, and the land of Og king of Bashan, two kings of the Amorites, which *were* on this side Jordan toward the sun-rising;

48 From Aroer, which *is* by the bank of the river Arnon, even unto mount Sion, which *is* Hermon,

49 And all the plain on this side Jordan eastward, even unto the sea of the plain, under the springs of Pisgah.

EVENING.

DEUTERONOMY, CHAP. V.

IN a solemn assembly at which all Israel were present, Moses repeats to them the Law of the Ten Commandments, which God gave when he made a covenant with them in Horeb. These as containing the moral law, and as being continual and immutable, are repeated with a degree of earnestness and solemnity, such as the occasion demanded. In order to encourage them, in a course of obedience, Moses reminds the people of the awful circumstances which attended the delivering of the Law, and of the power and majesty of that God whose voice was so terrible that they could not endure to hear it, but requested him to go near to the mount, and hear all that the Lord should say. The promise of God is then repeated, that if they were obedient and turned not aside from his commandments, but observed to do all that he had commanded them, they should live, and it should be well with them, and they should prolong their days in the land.

AND Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep and do them.

2 The LORD our God made a covenant with us in Horeb.

3 The LORD made not this covenant with our fathers, but with us, *even* us, who *are* all of us here alive this day.

4 The LORD talked with you face to face in the mount out of the midst of the fire.

5 (I stood between the LORD and you at that time, to shew you the word of the LORD: for ye were afraid by reason of the fire, and went not up

into the mount) saying,

6 ¶ I *am* the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage.

7 Thou shalt have none other gods before me.

8 Thou shalt not make thee *any* graven image, or any likeness of *any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the waters beneath the earth.

9 Thou shalt not bow down thyself unto them, nor serve them: for I the LORD thy God *am* a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth *generation* of them that hate me,

10 And shewing mercy

unto thousands of them that love me, and keep my commandments.

11 Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold *him* guiltless that taketh his name in vain.

12 Keep the sabbath day to sanctify it, as the LORD thy God hath commanded thee.

13 Six days thou shalt labour, and do all thy work:

14 But the seventh day is the sabbath of the LORD thy God; *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man servant, nor thy maid servant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that *is* within thy gates: that thy man servant and thy maid servant may rest as well as thou.

15 And remember that thou wast a servant in the land of Egypt, and *that* the LORD thy God brought thee out thence through a mighty hand, and by a stretched out arm: therefore the LORD thy God commanded thee to keep the sabbath day.

16 Honour thy father

and thy mother as the LORD thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee.

17 Thou shalt not kill.

18 Neither shalt thou commit adultery.

19 Neither shalt thou steal.

20 Neither shalt thou bear false witness against thy neighbour.

21 Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his man servant, or his maid servant, his ox, or his ass, or any *thing* that *is* thy neighbour's.

22 ¶ These words the LORD spake unto all your assembly in the mount, out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice, and he added no more; and he wrote them upon two tables of stone, and delivered them unto me.

23 And it came to pass, when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire)

that ye came near unto me, *even* all the heads of your tribes, and your elders;

24 And ye said, Behold, the LORD our God hath shewed us his glory, and his greatness, and we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he liveth.

25 Now therefore, why should we die? for this great fire will consume us. If we hear the voice of the LORD our God any more, then we shall die.

26 For who *is there of* all flesh that hath heard the voice of the living God, speaking out of the midst of the fire, as we *have*, and lived?

27 Go thou near, and hear all that the LORD our God shall say: and speak thou unto us all that the LORD our God shall speak unto thee, and we will hear *it*, and do *it*.

28 And the LORD heard the voice of your words when ye spake unto me; and the LORD said unto me, I have heard the voice of the words of this people,

which they have spoken unto thee: they have well said all that they have spoken.

29 O that there were such an heart in them that they would fear me, and keep all my commandments always, that it might be well with them and with their children for ever!

30 Go, say to them, Get you into your tents again.

31 But as for thee, stand thou here by me, and I will speak unto thee all the commandments, and the statutes, and the judgments which thou shalt teach them, that they may do *them* in the land which I give them to possess it.

32 Ye shall observe to do therefore as the LORD your God hath commanded you: ye shall not turn aside to the right hand or to the left.

33 Ye shall walk in all the ways which the LORD your God hath commanded you, that ye may live, and *that it may be* well with you, and *that ye may* prolong *your* days in the land which ye shall possess,

FOURTH SUNDAY AFTER EASTER.

MORNING.

DEUTERONOMY, CHAP. VI.

AFTER having repeated the Law of the Ten Commandments, Moses, in the following Chapter, earnestly exhorts the children of Israel to attend to what had been delivered to them, as their sure and only means of becoming a great nation. He reminds them that their LORD is one LORD, and that He alone is to be worshipped and feared above all things. He however tells them, that fear is not the only spring of obedience, nor the only motive on which God ought to be served, but that he both deserves and requires their love also: accordingly we find in the New Testament, when our Saviour is asked what is the first Commandment, he answers in the words before us, "The LORD our God is one LORD, and thou shalt love the LORD thy God with all thy heart, and with all thy soul." Thus are we sufficiently instructed that although we are required to fear God, yet that something more is required of us—we must proceed from his fear to his love. The people are then exhorted to teach God's laws to their children—to inculcate them with the greatest care, and always, by night and by day, at home and abroad, to persuade them, not only to avoid the worship of false gods, but to be diligent and unfailling in their worship of the true God. The chapter concludes by directing them to explain to their posterity, the mighty deliverance which the Almighty had accomplished for them, and his consequent commands and their obligations to do and observe all his statutes and ordinances.

Now these *are* the commandments, the statutes, and the judgments, which the LORD your God commanded to teach you, that ye might do *them* in the land whither ye go to possess it:

1 That thou mightest fear the LORD thy God, to keep all his statutes, and his commandments, which I command thee; thou, and thy son, and thy son's son, all the days of thy life, and that thy days may be prolonged.

2 That thou mightest fear the LORD thy God, to keep all his statutes, and his commandments, which I command thee; thou, and thy son, and thy son's son, all the days of thy life, and that thy days may be prolonged.

3 ¶ Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may

increase mightily, as the LORD God of thy fathers hath promised thee, in the land that floweth with milk and honey.

4 Hear, O Israel; The LORD our God *is* one LORD.

5 And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.

6 And these words, which I command thee this day, shall be in thine heart.

7 And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou

walkest by the way, and when thou liest down, and when thou risest up.

8 And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

9 And thou shalt write them upon the posts of thy house, and on thy gates.

10 And it shall be, when the LORD thy God shall have brought thee into the land which he swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities which thou buildest not,

11 And houses full of all good *things*, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive-trees, which thou plantedst not; when thou shalt have eaten and be full;

12 *Then* beware lest thou forget the LORD, which brought thee forth out of the land of Egypt, from the house of bondage.

13 Thou shalt fear the LORD thy God, and serve him, and shalt swear by his name.

14 Ye shall not go after other gods, of the gods of the people which *are* round about you;

15 (For the LORD thy God *is* a jealous God among you;) lest the anger of the LORD thy God be kindled against thee, and destroy thee from off the face of the earth.

16 ¶ Ye shall not tempt the LORD your God, as ye tempted *him* in Massah.

17 Ye shall diligently keep the commandments of the LORD your God, and his testimonies, and his statutes, which he hath commanded thee.

18 And thou shalt do *that which is* right and good in the sight of the LORD: that it may be well with thee, and that thou mayest go in and possess the good land which the LORD swore unto thy fathers,

19 To cast out all thine enemies from before thee, as the LORD hath spoken.

20 *And* when thy son asketh thee in time to come, saying, What *mean* the testimonies, and the statutes, and the judgments, which the LORD our God hath commanded you?

21 Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt, and the LORD brought us out of Egypt with a mighty hand;

22 And the LORD shewed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes: commanded us to do all these statutes, to fear the LORD our God, for our good always, that he might preserve us alive, as *it is* at this day.

23 And he brought us out from thence, that he might bring us in, to give us the land which he swore unto our fathers. 25 And it shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded us.

24 And the LORD com-

EVENING.

DEUTERONOMY, CHAP. VII.

THE people are solemnly cautioned against the danger of their being seduced into idolatrous practices by the nations, and are commanded not to have any intercourse with them, but to destroy them utterly—to break down their altars and images, and abolish every thing that might afford them the least inducement to idolatry. They are reminded that they are bound steadily to worship the Almighty, because He had separated them from other nations, and distinguished them as his own people, by peculiar laws, and especial privileges. They are then assured that an adherence to His commands, will ensure them His love, and blessing, and assistance for ever; and that if they steadily obeyed his will in destroying the nations against whom they were sent, the LORD himself would fight for them and be amongst them, as “a mighty God and terrible” to enable them to overthrow all their enemies. They are forbidden even to enrich themselves with the silver and gold which they might find upon the images, and in fact to look upon every thing connected with idolatry, as hateful and deserving to be entirely destroyed.

WHEN the LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou;

2 And when the LORD thy God shall deliver them before thee: thou shalt smite them, *and* utterly destroy them; thou shalt make no covenant with them; nor shew mercy unto them:

3 Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.

4 ¶ For they will turn away thy son from follow-

ing me, that they may serve other gods; so will the anger of the LORD be kindled against you, and destroy thee suddenly.

5 But thus shall ye deal with them; yeshall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire.

6 For thou *art* an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that *are* upon the face of the earth.

7 The LORD did not set his love upon you, nor choose you, because ye were more in number than any people: for ye were the fewest of all people:

8 But because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.

9 Know therefore that the LORD thy God, he *is* God, the faithful God, which keepeth covenant and mercy with them that

love him and keep his commandments, to a thousand generations;

10 And repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face.

11 Thou shalt therefore keep the commandments and the statutes and the judgments which I command thee this day to do them.

12 Wherefore it shall come to pass if ye hearken to these judgments, and keep and do them; that the LORD thy God shall keep unto thee the covenant and the mercy which he sware unto thy fathers.

13 And he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep in the land which he sware unto thy fathers to give thee.

14 Thou shalt be blessed above all people: there shall not be male or female barren among you, or among your cattle.

15 And the LORD will take away from thee all

sickness, and will put none of the evil diseases of Egypt which thou knowest upon thee; but will lay them upon all *them* that hate thee.

16 And thou shalt consume all the people which the LORD thy God shall deliver thee; thine eyes shall have no pity upon them; neither shalt thou serve their gods; for that *will be* a snare unto thee.

17 If thou shalt say in thine heart, These nations *are* more than I: how can I dispossess them?

18 Thou shalt not be afraid of them: *but* shalt well remember what the LORD thy God did unto Pharaoh, and unto all Egypt;

19 The great temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched out arm, whereby the LORD thy God brought thee out: so shall the LORD thy God do unto all the people of whom thou art afraid.

20 Moreover the LORD thy God will send the hornet among them, until they that are left and hide themselves from thee be destroyed.

21 Thou shalt not be

affrighted at them: for the LORD thy God *is* among you, a mighty God and terrible.

22 And the LORD thy God will put out those nations before thee by little and little: thou mayest not consume them at once, lest the beasts of the field increase upon thee.

23 But the LORD thy God shall deliver them unto thee, and shall destroy them with a mighty destruction, until they be destroyed.

24 And he shall deliver their kings into thine hand, and thou shalt destroy their name from under heaven: there shall no man be able to stand before thee, until thou have destroyed them.

25 The graven images of their gods shall ye burn with fire: thou shalt not desire the silver or gold *that is* on them, nor take *it* unto thee, lest thou be snared therein: for it *is* an abomination to the LORD thy God.

26 Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it: *but* thou shalt utterly detest it, and thou shalt utterly abhor it; for it *is* a cursed thing.

FIFTH SUNDAY AFTER EASTER.**MORNING.****DEUTERONOMY, CHAP. VIII.**

MOSES cautions the Israelites against the danger of prosperity, and warns them against pride and forgetfulness of God's providence,—he exhorts them to beware lest when they are come into the promised land, their hearts should be lifted up and they should forget the Lord their God, remembering that as he tried them by adversity in the wilderness, "*whether they would keep his commandments or no*," so also he expects from them such a degree of humility and thankfulness in their prosperity, as may make them refer all the good they enjoy to a continuance of his favour and protection; for that even in the land of plenty they are in reality as dependant upon God, as when in the wilderness they received from him their daily supply of manna.

ALL the commandments which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the LORD sware unto your fathers.

2 And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to humble thee, *and* to prove thee, to know what *was* in thine heart, whether thou wouldest keep his commandments or no.

3 And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every *word* that pro-

ceedeth out of the mouth of the LORD doth man live.

4 Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years.

5 Thou shalt also consider in thine heart, that, as a man chasteneth his son, *so* the LORD thy God chasteneth thee.

6 Therefore thou shalt keep the commandments of the LORD thy God, to walk in his ways, and to fear him.

7 For the LORD thy God bringeth thee into a good land; a land of brooks of water, of fountains, and depths that spring out of vallies and hills;

8 A land of wheat, and barley, and vines, and fig-trees; and pomegranates; a land of oil olive and honey;

9 A land wherein thou shalt eat bread without

scarceness, thou shalt not lack any *thing* in it; a land whose stones *are* iron, and out of whose hills thou mayest dig brass.

10 When thou hast eaten and art full, then thou shalt bless the LORD thy God, for the good land which he hath given thee.

11 Beware that thou forget not the LORD thy God in not keeping his commandments, and his judgments, and his statutes, which I command thee this day:

12 Lest, *when* thou hast eaten and art full, and hast built goodly houses, and dwelt *therein*;

13 And *when* thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied;

14 Then thine heart be lifted up; and thou forget the LORD thy God, which brought thee forth out of the land of Egypt, from the house of bondage;

15 Who led thee through that great and terrible wilderness, *wherein were* fiery serpents and scorpions, and drought, where *there*

was no water; who brought thee forth water out of the rock of flint;

16 Who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end;

17 And thou say in thine heart, My power, and the might of *mine* hand, hath gotten me this wealth.

18 But thou shalt remember the LORD thy God: for *it is* he that giveth thee power to get wealth, that he may establish his covenant, which he sware unto thy fathers, as *it is* this day.

19 And it shall be, if thou do at all forget the LORD thy God, and walk after other gods, and serve them, and worship them, I testify against you this day, that ye shall surely perish.

20 As the nations which the LORD destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the LORD your God.

EVENING.

DEUTERONOMY, CHAP. IX.

MOSES here cautions the people to remember, when they had passed over Jordan and destroyed many and great nations, that their victories would not be accomplished by their own strength, but by the Almighty, who would go before them, and therefore they were not to be elated, but bear in mind that it was not for their own righteousness, but for the wickedness of those nations, that they were able to destroy them. In order entirely to put away all possible idea they might entertain of their own deservings or righteousness, he recalls to their recollections some instances in which they had provoked the LORD—and especially that striking instance of their fickleness and proneness to idolatry, when they made a molten calf at the very time when they were receiving the Law in Horeb, and when they had no sooner entered into Covenant with the Almighty, than they revolted from him. Several other examples of their stubbornness and transgression are recorded, for which, had it not been for his prayers and intercession for them, they would have been destroyed.

HEAR, O Israel: Thou LORD thy God hath cast
art to pass over Jordan them out from before thee,
this day, to go in to possess saying, For my righte-
ness nations greater and ousness the LORD hath
mightier than thyself, brought me in to possess
cities great and fenced up to this land: but for the
heaven. wickedness of these na-

2 A people great and tions the LORD doth drive
tall, the children of the An- them out from before thee.
akims, whom thou know- 5 Not for thy righteous-
est, and *of whom* thou hast ness, or for the uprightness
heard *say*, Who can stand of thine heart, dost thou go
before the children of to possess their land; but
Anak! for the wickedness of these

3 Understand therefore nations the LORD thy God
this day, that the LORD doth drive them out from
thy God is he which goeth before thee, and that he
over before thee *as* a may perform the word
consuming fire: he shall which the LORD sware un-
destroy them, and he shall to thy fathers, Abraham,
bring them down before Isaac, and Jacob.

thy face: so shalt thou 6 Understand therefore,
drive them out, and de- that the LORD thy God
stroy them quickly, as the giveth thee not this good
LORD hath said unto thee. land to possess it for thy
4 Speak not thou in righteousness: for thou
thine heart, after that the *art* a stiff necked people.

7 Remember and forget down quickly from hence: not how thou provokedst for thy people which thou the LORD thy God to wrath hast brought forth out in the wilderness: from the of Egypt have corrupted *themselves*; they are quickly day that thou didst depart turned aside out of the out of the land of Egypt way which I commanded until ye came unto this them; they have made place, ye have been rebellious against the LORD. them a molten image.

8 Also in Horeb ye provoked the LORD to wrath, LORD spake unto me, saying, I have seen this people, so that the LORD was angry with you to have people, and behold, it *is* a stiff destroyed you. necked people.

9 When I was gone up 14 Let me alone that I into the mount to receive may destroy them, and blot out their name from under the tables of stone, *even* the tables of the covenant heaven: and I will make which the LORD made with thee a nation mightier of you, then I abode in the and greater than they.

10 And the LORD delivered 15 So I turned and came unto me two tables of down from the mount, and the stone written with the finger of God, and on them the mount burned with fire; and the two tables of the covenant *were* in my two hands.

16 And I looked, and, behold, ye had sinned against the LORD your God, *and* had made you a molten calf: ye had turned aside quickly out of the way which the LORD had commanded you.

11 And it came to pass at the end of forty days and forty nights, *that* the LORD gave me the two tables of stone, *even* the tables of the covenant. 17 And I took the two tables, and cast them out of my two hands, and brake them before your eyes.

12 And the LORD said unto me, Arise, get thee before the LORD, as at the first, forty days and forty

nights; I did neither eat bread nor drink water, because of all your sins which ye sinned, in doing wickedly in the sight of the LORD, to provoke him to anger.

19 For I was afraid of the anger and hot displeasure, wherewith the LORD was wroth against you to destroy you. But the LORD hearkened unto me at that time also.

20 And the LORD was very angry with Aaron, to have destroyed him. And I prayed for Aaron also at the same time.

21 And I took your sin, the calf which ye had made, and burnt it with fire, and stamped it, *and ground it* very small, *even* until it was as small as dust: and I cast the dust thereof into the brook that descended out of the mount.

22 And at Taberah, and at Massah, and at Kibroth-hattaavah, ye provoked the LORD to wrath.

23 Likewise when the LORD sent you from Kadesh-barnea, saying, Go up and possess the land which I have given you; then ye rebelled against the commandment of the LORD your God, and ye believed him not, nor

hearkened to his voice.

24 Ye have been rebellious against the LORD from the day that I knew you.

25 Thus I fell down before the LORD forty days and forty nights, as I fell down *at the first*; because the LORD had said he would destroy you.

26 I prayed therefore unto the LORD, and said, O Lord GOD, destroy not thy people and thine inheritance, which thou hast redeemed through thy greatness which thou hast brought forth out of Egypt with a mighty hand.

27 Remember thy servants, Abraham, Isaac, and Jacob; look not unto the stubbornness of this people, nor to their wickedness, nor to their sin:

28 Lest the land whence thou broughtest us out say, Because the LORD was not able to bring them into the land which he promised them, and because he hated them, he hath brought them out to slay them in the wilderness.

29 Yet they are thy people and thine inheritance, which thou broughtest out by thy mighty power, and by thy stretched out arm.

SUNDAY AFTER ASCENSION DAY.

MORNING.

DEUTERONOMY, CHAP. XII.

IN contemplation of the dangers to which the people would be exposed by their intercourse with the nations amongst whom they were to settle, Moses again cautions them to beware of Idolatry, and to destroy even the monuments and memorials of the idolatrous worship of the heathen. And in order to preserve the worship of Jehovah in its purity, they are commanded to assemble and serve God, not in any and every place, but in the place which the Lord their God should choose. While the children of Israel were in the wilderness they were commanded to kill all the cattle they used for food at the door of the Tabernacle, and to sprinkle the blood on the Altar, but Moses here tells them that when they were scattered abroad and the Lord had enlarged their border, so that they could not conveniently go to the Temple, they might eat any clean beast, provided they strictly observed to abstain from its blood, which was to be poured on the ground like water. They are required not to forsake the Levite, and forbidden even to inquire after the manner in which the idolatrous nations worshipped their false gods.

THESE *are* the statutes and judgments, which ye shall observe to do in the land, which the LORD God of thy fathers giveth thee to possess it, all the days that ye live upon the earth.

2 Ye shall utterly destroy all the places wherein the nations which ye shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree.

3 And ye shall overthrow their altars, and break their pillars, and burn their groves with fire, and ye shall hew down the graven images of their gods, and destroy the names of them out of that place.

4 Ye shall not do so unto the LORD your God.

5 But unto the place which the LORD your God shall choose out of all your tribes to put his name there, *even* unto his habitation shall ye seek, and thither thou shalt come:

6 And thither ye shall bring your burnt offerings, and your sacrifices, and your tithes, and heave offerings of your hand, and your vows, and your free-will offerings, and the firstlings of your herds and of your flocks:

7 And there ye shall eat before the LORD your God; and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the LORD thy God hath blessed thee.

8 Ye shall not do after all *the things* that we do

here this day, every man whatsoever *is* right in his own eyes.

9 For ye are not as yet come to the rest and to the inheritance, which the LORD your God giveth you.

10 But *when* ye go over Jordan, and dwell in the land which the LORD your God giveth you to inherit, and *when* he giveth you rest from all your enemies round about, so that ye dwell in safety;

11 Then there shall be a place which the LORD your God shall choose, to cause his name to dwell there; thither shall ye bring all that I command you; your burnt offerings, and your sacrifices, your tithes, and the heave offering of your hand, and all your choice vows which ye vow unto the LORD:

12 And ye shall rejoice before the LORD your God, ye, and your sons, and your daughters, and your men servants, and your maid servants, and the Levite that *is* within your gates; forasmuch as he hath no part, nor inheritance with you.

13 Take heed to thyself, that thou offer not thy burnt offerings in every

place that thou seest:

14 But in the place which the LORD shall choose in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee.

15 Notwithstanding, thou mayest kill and eat flesh in all thy gates, whatsoever thy soul lusteth after, according to the blessing of the LORD thy God which he hath given thee: the unclean and the clean may eat thereof, as of the roebuck, and as of the hart.

16 Only ye shall not eat the blood; ye shall pour it upon the earth as water.

17 ¶ Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds, or of thy flock, nor any of thy vows which thou vowest, nor thy free-will offerings, or heave offering of thine hand;

18 But thou must eat them before the LORD thy God in the place which the LORD thy God shall choose, thou, and thy son, and thy daughter, and thy man servant, and thy maid servant, and the Levite that *is* within thy gates: and thou shalt rejoice be-

fore the LORD thy God in all that thou putteth thine hands unto.

19 Take heed to thyself that thou forsake not the Levite as long as thou livest upon the earth.

20 ¶ When the LORD thy God shall enlarge thy border, as he hath promised thee, and thou shalt say, I will eat flesh, because thy soul longeth to eat flesh, thou mayest eat flesh, whatsoever thy soul lusteth after.

21 If the place which the LORD thy God hath chosen to put his name there be too far from thee, then thou shalt kill of thy herd, and of thy flock, which the LORD hath given thee, as I have commanded thee, and thou shalt eat in thy gates whatsoever thy soul lusteth after.

22 Even as the roebuck and the hart is eaten, so thou shalt eat them: the unclean and the clean shall eat of them alike.

23 Only be sure that thou eat not the blood: for the blood is the life; and thou mayest not eat the life with the flesh.

24 Thou shalt not eat it; thou shalt pour it upon the earth as water.

25 Thou shalt not eat

it; that it may go well with thee, and with thy children after thee, when thou shalt do *that which is right* in the sight of the LORD.

26 Only thy holy things which thou hast, and thy vows, thou shalt take, and go unto the place which the LORD shall choose:

27 And thou shalt offer thy burnt offerings, the flesh and the blood, upon the altar of the LORD thy God: and the blood of thy sacrifices shall be poured out upon the altar of the LORD thy God, and thou shalt eat the flesh.

28 Observe and hear all these words which I command thee, that it may go well with thee, and with thy children after thee for ever, when thou doest *that which is good and right* in the sight of the LORD thy God.

29 ¶ When the LORD thy God shall cut off the nations from before thee, whither thou goest to possess them, and thou succeedest them, and dwellest in their land;

30 Take heed to thyself, that thou be not snared by following them, after that they be destroyed from before thee; and that thou enquire not after their

gods, saying, How did these nations serve their gods? even so will I do likewise.

31 Thou shalt not do so unto the LORD thy God: for every abomination to the LORD, which he hateth, have they done unto

their gods; for even their sons and their daughters they have burnt in the fire to their gods.

32 What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.

EVENING.

DEUTERONOMY, CHAP. XIII.

In order to shew that the prohibition against idolatry admitted of no exception, and was to be limited by no considerations either of private friendship or public expediency, Moses in this chapter supposes some cases, in which circumstances might seem to plead most strongly in favor of a false religion. He first declares (v. 1—6.) that *miracles* alleged to have been wrought in support of an idolatrous worship are to be utterly disregarded; nay, that even when really performed in such a cause, they are absolutely of no authority as evidences of its truth; and the worker of them is to be put to death. He next (v. 6—12.) requires every Israelite to inflict the same penalty upon his nearest relation and dearest friend, if he should entice him to the worship of false gods: not meaning, of course, that he should take the execution of the law into his own hands, but that the criminal should be judicially prosecuted and convicted upon the evidence of at least two witnesses, according to the directions afterwards given in ch. 17. Lastly, he commands the extirpation of whole cities and communities, when, after diligent and deliberate inquiry, the crime of idolatry shall have been distinctly proved against them: a crime which was to be overlooked upon no pretence of political necessity, inasmuch as it tended to subvert the very foundations of the Hebrew constitution.

If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder,

2 And the sign or the wonder come to pass whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them;

3 Thou shalt not hearken unto the words of that prophet, or that dreamer

of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul.

4 Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him.

5 And that prophet or

that dreamer of dreams shall be put to death, because he hath spoken to turn *you* away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the LORD thy God commanded thee to walk in. So shalt thou put the evil away from the midst of thee.

6 ¶ If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which *is* as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers;

7 *Namely*, of the gods of the people which *are* round about you, nigh unto thee, or far off from thee, from the *one* end of the earth even unto the *other* end of the earth;

8 Thou shalt not consent unto him, nor hearken unto him, neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him;

9 But thou shalt surely kill him; thine hand shall be first upon him to put

him to death, and afterwards the hand of all the people.

10 And thou shalt stone him with stones, that he die; because he hath sought to thrust thee away from the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage.

11 And all Israel shall hear and fear, and shall do no more any such wickedness as this is among you.

12 ¶ If thou shalt hear *say* in one of thy cities, which the LORD thy God hath given thee to dwell there, saying,

13 *Certain* men, the children of Belial, are gone out from among you, and have withdrawn the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known;

14 Then shalt thou enquire and make search, and ask diligently: and behold, *if it be* truth, and the thing certain, *that* such abomination is wrought among you;

15 Thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that *is* therein, and the cattle

thereof, with the edge of the sword.

16 And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the city, and all the spoil thereof every whit, for the LORD thy God; and it shall be an heap for ever, it shall not be built again.

17 And there shall cleave nought of the cursed thing to thine hand: that the LORD may turn from the fierceness of his anger, and shew thee mercy and have compassion upon thee, and multiply thee, as he hath sworn unto thy fathers;

18 When thou shalt hearken to the voice of the LORD thy God, to keep all his commandments which I command thee this day, to do *that which is* right in the eyes of the LORD thy God.



WHITSUNDAY.

MORNING.

DEUTERONOMY, CHAP. XVI. to V. 18.

THE Festival of Whitsuntide corresponds with the Jewish Feast of Weeks, or *Pentecost*, (so called from its being the *fiftieth* day after the Passover) on which the first fruits were offered, and which, it is supposed, was instituted in commemoration of the delivery of the Law from Mount Sinai. The Christian Church has observed it from the earliest ages, in remembrance of the miraculous Descent of the Holy Ghost which took place on this day, as recorded in the 2nd chapter of Acts.

"Of the origin of the English name Whitsunday or Whitsuntide various accounts have been given; but the most probable seems to be that it was called Whitsuntide, that is *White-suntide*, from its being one of the two principal seasons of public baptism, when all who were baptized wore *white garments* or chrisoms, in token of the spiritual purity they received at baptism, and the innocence of life which they then vowed to practise." *Shepherd*.

The portion of Scripture now appointed to be read contains the law for the observance of the Jewish Festival, which was a type of ours. For as on the day of Pentecost the Mosaic Law was delivered from Mount Sinai to the children of Israel, so to the Christian Church the first full discovery of the nature of the Gospel dispensation was made on this day by the effusion of the Holy Spirit. Injunctions are also given for the celebration of the other two great Jewish solemnities, the Passover and the Feast of Tabernacles; on each of which, as well as at Pentecost, all the males are commanded to appear with their appointed offerings before the Lord. v. 16, 17. This circumstance may suggest to us how we ought to express our thankfulness for spiritual blessings infinitely more important than the temporal deliverances of the Jews. "What shall I render unto the Lord for all his benefits towards me? I will take the cup of salvation, and call upon the name of the Lord: I will pay my vows unto the Lord now in the presence of all his people." Ps. cxvi. 12, 13, 14.

OBSERVE the month of Abib, and keep the passover unto the LORD thy God: for in the month of Abib the LORD thy God brought thee forth out of Egypt by night.

2 Thou shalt therefore sacrifice the passover unto the LORD thy God, of the flock and the herd, in the place which the LORD shall choose to place his name there.

3 Thou shalt eat no leavened bread with it: seven days shalt thou eat unleavened bread therewith, *even* the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.

4 And there shall be no leavened bread seen with thee in all thy coast seven days; neither shall there *any thing* of the flesh, which thou sacrificedst the first day at even, remain all night until the morning.

5 Thou mayest not sacrifice the passover within any of thy gates, which the LORD thy God giveth thee:

6 But at the place which the LORD thy God shall choose to place his name

in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt.

7 And thou shalt roast and eat *it* in the place which the LORD thy God shall choose: and thou shalt turn in the morning, and go unto thy tents.

8 Six days thou shalt eat unleavened bread: and on the seventh day *shall be* a solemn assembly to the LORD thy God; thou shalt do no work *therein*.

9 ¶ Seven weeks shalt thou number unto thee: begin to number the seven weeks from *such time as* thou beginnest to *put* the sickle to the corn.

10 And thou shalt keep the feast of weeks unto the LORD thy God with a tribute of a free-will offering of thine hand, which thou shalt give *unto the LORD thy God*, according as the LORD thy God hath blessed thee:

11 And thou shalt rejoice before the LORD thy God, thou, and thy son, and thy daughter, and thy man servant, and thy maid servant, and the Levite that *is* within thy gates, and the stranger, and the fatherless, and the widow,

that *are* among you in the place which the LORD thy God hath chosen to place his name there.

12 And thou shalt remember that thou wast a bondman in Egypt: and thou shalt observe and do these statutes.

13 ¶ Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine.

14 And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy man servant, and thy maid servant, and the Levite, the stranger, and the fatherless, and the widow, that *are* within thy gates.

15 Seven days shalt thou keep a solemn feast unto

the LORD thy God in the place which the LORD shall choose; because the LORD thy God shall bless thee in all thine increase, and in all the works of thine hands; therefore thou shalt surely rejoice.

16 ¶ Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the LORD empty:

17 Every man *shall give* as he is able, according to the blessing of the LORD thy God which he hath given thee.

EVENING.

ISAIAH, CHAP. XI.

WE have here a series of remarkable prophecies, descriptive, first, of the spiritual gifts by which the person and kingdom of the Messiah were to be distinguished; secondly, of the gentle and peaceable nature of his kingdom; and thirdly, of its universal extension. To the truth of the first of these predictions the whole character of our Saviour bears an illustrious testimony: and it may be considered as still more eminently accomplished in that abundant outpouring of the Spirit by which the same character was, as on this day, imprinted upon the Disciples. The remaining particulars have also been partially fulfilled in the conversion and consequent civilization of many heathen nations, among whom Christianity at first experienced the most violent persecution. But the time is yet to come, when these predictions shall receive their full accomplishment, in the restoration of the dispersed Jews,—the final overthrow of Pagan superstition,—and the universal prevalence of love and goodwill throughout the world.

AND there shall come forth Jesse, and a branch shall a rod out of the stem of grow out of his roots.

2 And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and of the fear of the LORD;

3 And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

4 But with righteousness shall he judge the poor, and reprove with equity, for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

6 The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion; and the fatling together, and a little child shall lead them.

7 And the cow and the bear shall feed: their young ones shall lie down together; and the lion shall eat straw like the ox.

8 And the sucking child shall play on the hole of

the asp, and the weaned child shall put his hand on the cockatrice' den.

9 They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.

10 ¶ And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.

11 And it shall come to pass in that day, *that* the LORD shall set his hand again the second time, to recover the remnant of his people, which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

12 And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

13 The envy also of Ephraim shall depart, and the adversaries of Judah, shall be cut off: Ephraim shall not envy Judah, and

Judah shall not vex Ephraim. of the Egyptian sea; and with his mighty wind shall he shake his hand over the

14 But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab, and the children of Ammon shall obey them. in the seven streams, and make *men* go over dry shod. 16 And there shall be an highway for the remnant of his people which shall be left from Assyria; like as it was to Israel in the day

15 And the LORD shall utterly destroy the tongue that he came up out of the land of Egypt.

TRINITY SUNDAY.

MORNING.

GENESIS, CHAP. I.

THE reason why this day was chosen as most seasonable for the festival of the Holy Trinity, was because our LORD had no sooner ascended into heaven, and the Holy Ghost descended upon the Church, but there ensued a full knowledge of the glorious and incomprehensible Trinity, which before that time was not so clearly known. The Church therefore having dedicated the foregoing solemn Festivals to the honour of each several Person by himself, thereby celebrating the *Unity in Trinity*; it was thought highly seasonable to conclude those solemnities by adding to them one Festival more to the honour and glory of the whole Trinity together, therein celebrating the *Trinity in Unity*. *Wheatly*.

The mystery of the Trinity was not so expressly revealed to the Jews as ever to have formed an article of the popular Faith. Nevertheless, the Hebrew Scriptures contain plain intimations of it; and this chapter has been selected by our Church for the purpose of shewing that the Doctrine is recognised by them at their very outset, in their account of that great work in which their design is to exhibit the *One true God* as the sole agent; viz. the work of Creation. The passages which have the clearest reference to it are the following.—v. 2. “The Spirit of God moved” &c. Here the third person in the Godhead is certainly spoken of as engaged in imparting motion to the chaotic mass.—In v. 26. a consultation is described: “And God said, Let *us* make man in our image, after *our* likeness.” Between whom could it be held, but between the Persons of the Trinity? God could not address himself to the angels, because man was not made in the likeness of angels but of God.—v. 27. “In the image of God created *he* him.” It is important to observe, that the act of creation is here attributed to *one*, although in the preceding verse it had been spoken of as the work of a *plurality*. This variation can only be accounted for by the Doctrine which admits a plurality of Persons in one undivided Essence, or in the language of our Church, a *Trinity in Unity*.

For a general preface to this Chapter see Septuagesima Sunday, page 65, where the same Lesson occurs.

EVENING.

GENESIS, CHAP. XVIII.

It is a very general opinion, and one which our Church seems to sanction, that the appearance of the LORD JEHOVAH under the form of three men, recorded in this chapter, was intended for a visible representation of the Holy Trinity. It is observable, that it was vouchsafed to Abraham immediately after he had received the seal of circumcision, and that a similar manifestation of the Deity was made at our Saviour's baptism, of which rite circumcision was the type. Two of the "men" were probably angels, or *representatives* of two of the Divine Persons of the Trinity, for we read v. 22, that when they went toward Sodom, "Abraham stood yet before the Lord," and afterwards, v. 33, that "the Lord went his way, as soon as he had done communing with Abraham."

The moral to be drawn from Abraham's hospitality is thus inculcated by St. Paul: "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares." Heb. xiii. 2. And the communing of Abraham with God, as it displays in the liveliest colours the mercy and longsuffering of the Almighty who for the sake of ten righteous men was willing to spare a whole community of abominable sinners, tends also strongly to confirm our faith, by teaching us that God's ear is ever open to our intercessions, and that "the effectual fervent prayer of a righteous man availeth much."

AND the LORD appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day;

2 And he lift up his eyes and looked, and lo, three men stood by him: and when he saw *them*, he ran to meet them from the tent door, and bowed himself toward the ground.

3 And said, My LORD, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant:

4 Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree:

5 And I will fetch a

morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, so do as thou hast said.

6 And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead *it* and make cakes upon the hearth.

7 And Abraham ran unto the herd, and fetcht a calf tender and good, and gave *it* unto a young man: and he hasted to dress it.

8 And he took butter, and milk, and the calf which he had dressed, and

set *it* before them: and he stood by them under the tree: and they did eat.

9 ¶ And they said unto him, Where *is* Sarah thy wife? and he said, Behold, in the tent.

10 And he said, I will certainly return unto thee according to the time of life; and lo, Sarah thy wife shall have a son. And Sarah heard *it* in the tent door, which *was* behind him.

11 Now Abraham and Sarah *were* old *and* well stricken in age: *and* it ceased to be with Sarah after the manner of women.

12 Therefore Sarah laughed within herself, saying, After I am waxed old, shall I have pleasure, my lord being old also?

13 And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old?

14 Is any thing too hard for the LORD? At the time appointed I will return unto thee according to the time of life, and Sarah shall have a son.

15 Then Sarah denied, saying, I laughed not: for she was afraid. And he said, Nay, but thou didst laugh.

16 ¶ And the men rose up from thence, and looked towards Sodom: and Abraham went with them to bring them on the way.

17 And the LORD said, shall I hide from Abraham that thing which I do;

18 Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?

19 For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him.

20 And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous;

21 I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.

22 And the men turned their faces from thence, and went toward Sodom; but Abraham stood yet before the LORD.

23 ¶ And Abraham drew near and said, Wilt thou

also destroy the righteous with the wicked?

24 Peradventure there be fifty righteous within the city; wilt thou also destroy, and not spare the place for the fifty righteous that *are* therein?

25 That befar from thee, to do after this manner, to slay the righteous with the wicked, and that the righteous should be as the wicked: that be far from thee: shall not the judge of all the earth do right?

26 And the LORD said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.

27 And Abraham answered and said, Behold now, I have taken upon me to speak unto the LORD, which *am but* dust and ashes:

28 Peradventure there shall lack five of the fifty righteous; wilt thou destroy all the city for *lack of* five; and he said, If I find there forty and five, I

will not destroy *it*.

29 And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do *it* for forty's sake.

30 And he said *unto him*, Oh, let not the LORD be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do *it*, if I find thirty there.

31 And he said, Behold now, I have taken upon me to speak unto the LORD: Peradventure there shall be twenty found there, and he said, I will not destroy *it* for twenty's sake.

32 And he said, Oh, let not the LORD be angry, and I will speak yet but this once: Peradventure ten shall be found there, and he said, I will not destroy *it* for ten's sake.

33 And the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned to his place.

FIRST SUNDAY AFTER TRINITY.

MORNING.

JOSHUA, CHAP. X.

A relation is here given of one of the most remarkable miracles recorded in the Old Testament, the standing still of the Sun and Moon at the command of Joshua. The account of it has been much cavilled at, as contrary to the discoveries of modern astronomy. But it should be remembered that the Scriptures address themselves to the vulgar as well as to philosophers, and therefore make use of language adapted to the popular apprehension. The effect in question would be produced by stopping the diurnal rotation of the earth: but Joshua was probably unacquainted with the fact of the earth's motion, and expressed himself accordingly.

The object of the miracle was such as might justify a miraculous intervention. By this extraordinary interposition in favor of the Gibeonites, the nations of Canaan were taught that the God of Israel was no less mighty to save than to destroy. And, what was of greater consequence, they were taught, in the most striking manner, the vanity and folly of their idolatrous worship, when they beheld the Sun and Moon, which were two principal objects of their adoration, compelled to yield obedience to one who was only a *servant* of the true God, and thereby contributing to the overthrow of their own worshippers.

The Book of Jasher, mentioned in v. 13. is supposed by Josephus to have been a collection of records containing the Jewish Annals. If this were the case, it was probably compiled by some uninspired person, who might be called Jasher, that is *the Upright*, from the fidelity and authenticity of his history. Others conjecture that it was a collection of odes and hymns composed upon the most important occasions; an idea which derives some support from the manner in which the Book is referred to 2 Sam. 1. 18.

Now it came to pass, when Adoni-zedec king of Jerusalem had heard how Joshua had taken Ai, and had utterly destroyed it: as he had done to Jerico and her king, so he had done to Ai and her king; and how the inhabitants of Gibeon had made peace with Israel, and were among them;

2 That they feared greatly, because Gibeon *was* a great city, as one of the royal cities, and because it *was* greater than Ai,

and all the men thereof *were* mighty.

3 Wherefore Adoni-zedec king of Jerusalem sent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachish, and unto Debir king of Eglon, saying,

4 Come up unto me, and help me, that we may smite Gibeon: for it hath made peace with Joshua, and with the children of Israel.

5 Therefore the five

kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, gathered themselves together, and went up, they and all their hosts, and encamped before Gibeon, and made war against it.

6 ¶ And the men of Gibeon sent unto Joshua to the camp to Gilgal, saying, Slack not thy hand from thy servants; come up to us quickly, and save us, and help us: for all the kings of the Amorites that dwell in the mountains are gathered together against us.

7 So Joshua ascended from Gilgal, he, and all the people of war with him, and all the mighty men of valour.

8 ¶ And the LORD said unto Joshua, Fear them not; for I have delivered them into thine hand: there shall not a man of them stand before thee.

9 Joshua therefore came unto them suddenly, and went up from Gilgal all night.

10 And the LORD discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the

way that goeth up to Beth-horon, and smote them to Azekah, and unto Makedah.

11 And it came to pass as they fled from before Israel, and were in the going down to Beth-horon, that the LORD cast down great stones from heaven upon them unto Azekah, and they died: *they were* more which died with hail-stones than *they* whom the children of Israel slew with the sword.

12 ¶ Then spake Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon.

13 And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. *Is not this written in the book of Jasher?* So the sun stood still in the midst of heaven, and hastened not to go down about a whole day.

14 And there was no day like that before it, or after it, that the LORD hearkened unto the voice of a man: for the LORD fought for Israel.

Q

15 And Joshua returned, and all Israel with him, unto the camp to Gilgal.

16 ¶ But these five kings fled, and hid themselves in a cave at Makkedah.

17 And it was told Joshua, saying, The five kings are found hid in a cave at Makkedah.

18 And Joshua said, Roll great stones upon the mouth of the cave, and set men by it for to keep them;

19 And stay ye not, *but* pursue after your enemies, and smite the hindmost of them; suffer them not to enter into their cities: for the LORD your God hath delivered them into your hand.

20 And it came to pass, when Joshua and the children of Israel had made an end of slaying them with a very great slaughter, till they were consumed, that the rest *which* remained of them entered into fenced cities.

21 And all the people returned to the camp to Joshua at Makkedah in peace: none moved his tongue against any of the children of Israel.

22 ¶ Then said Joshua, Open the mouth of the cave, and bring out those five kings unto me out of

the cave.

23 And they did so, and brought forth those five kings unto him out of the cave, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, *and* the king of Eglon.

24 And it came to pass, when they brought out those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the captains of the men of war which went with him, Come near, put your feet upon the necks of these kings. And they came near, and put their feet upon the necks of them.

25 And Joshua said unto them, Fear not, nor be dismayed, be strong, and of good courage: for thus shall the LORD do to all your enemies against whom ye fight.

26 And afterward Joshua smote them, and slew them, and hanged them on five trees: and they were hanging upon the trees until the evening.

27 And it came to pass, at the time of the going down of the sun, *that* Joshua commanded, and they took them down off the trees, and cast them into the cave wherein they had

been hid, and laid great stones in the cave's mouth, *which remain* until this very day.

28 ¶ And that day Joshua took Makkedah, and smote it with the edge of the sword, and the king thereof he utterly destroyed, them, and all the souls that *were* therein; he let none remain: and he did to the king of Makkedah as he did unto the king of Jericho.

29 ¶ Then Joshua passed from Makkedah, and all Israel with him, unto Libnah, and fought against Libnah:

30 And the LORD delivered it also, and the king thereof, into the hand of Israel; and he smote it with the edge of the sword, and all the souls that *were* therein: he let none remain in it; but did unto the king thereof as he did unto the king of Jericho.

31 ¶ And Joshua passed from Libnah, and all Israel with him, unto Lachish, and encamped against it, and fought against it:

32 And the LORD delivered Lachish into the hand of Israel, which took it on the second day, and smote it with the edge of

the sword, and all the souls that *were* therein, according to all that he had done to Libnah.

33 ¶ Then Horam king of Gezer came up to help Lachish: and Joshua smote him and his people, until he had left him none remaining.

34 ¶ And from Lachish Joshua passed unto Eglon, and all Israel with him, and they encamped against it, and fought against it:

35 And they took it on that day, and smote it with the edge of the sword: and all the souls that *were* therein he utterly destroyed that day, according to all that he had done to Lachish.

36 ¶ And Joshua went up from Eglon, and all Israel with him, unto Hebron, and they fought against it:

37 And they took it, and smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the souls that *were* therein; he left none remaining, according to all that he had done to Eglon, but destroyed it utterly, and all the souls that *were* therein.

38 ¶ And Joshua returned, and all Israel with

him, to Debir; and fought against it: and all their kings: he left none remaining, but utterly destroyed all that breathed, as the LORD God of Israel commanded.

39 And he took it, and the king thereof; and all the cities thereof, and they smote them with the edge of the sword, and utterly destroyed all the souls that were therein; he left none remaining: as he had done to Hebron, so he did to Debir, and to the king thereof; as he had done also to Libnah, and to her king.

40 ¶ So Joshua smote all the country of the hills, and of the south, and of the vale, and of the springs, and all Israel with him, unto the camp to Gilgal.

41 And Joshua smote them from Kadesh-barnea even unto Gaza, and all the country of Goshen even unto Gibeon.

42 And all these kings, and their land, did Joshua take at one time; because the LORD God of Israel fought for Israel.

43 And Joshua returned, and all Israel with him, unto the camp to Gilgal.

EVENING.

JOSHUA, CHAP. XXIII.

JOSHUA, sensible of his approaching dissolution, assembles the people of Israel to hear his dying exhortation. He reminds them, v. 3—5. of the signal success already bestowed upon their arms, and encourages them to consider it as an earnest of a future and more complete possession of their promised inheritance. He admonishes them, v. 6—13. as they value the continuance of the Divine protection, to beware of forming any connection with the surrounding nations, or of falling into any of their idolatrous practices: and forbids them so much as to “name the name” of their false gods, or to swear by them, since that would be a virtual acknowledgment of their existence and power. Lastly, v. 14. he urges the faithfulness of God in performing his promises, as a proof that he will be no less punctual in the fulfilment of his threatenings; and warns them, that, as their obedience has been rewarded by the Divine favor and assistance, so their disobedience will as surely kindle God’s wrath against them, expose them to many calamities, and finally involve them in utter ruin. The Lesson here delivered is as applicable to us as to the Israelites. It teaches us that we are amenable to the law of God in our national as well as our individual capacity: that a steadfast adherence to the Divine commands is the only effectual means of promoting public happiness and prosperity: in short, that “righteousness exalteth a nation, but sin is a reproach to any people.”

AND it came to pass a long time after, that the LORD waxed old and stricken in age. 2 And Joshua called for

all Israel, *and* for their elders, and for their heads, and for their judges, and for their officers, and said unto them, I am old *and* stricken in age:

3 And ye have seen all that the LORD your God hath done unto all these nations because of you: for the LORD your God *is* he that hath fought for you.

4 Behold, I have divided unto you by lot these nations that remain, to be an inheritance for your tribes from Jordan, with all the nations that I have cut off, even unto the great sea west-ward.

5 ¶ And the LORD your God, he shall expel them from before you, and drive them from out of your sight; and ye shall possess their land, as the LORD your God hath promised unto you.

6 Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom, *to* the right hand or *to* the left:

7 That ye come not among these nations, these that remain among you; neither make mention of the name of their gods,

nor cause to swear *by them*, neither serve them, nor bow yourselves unto them:

8 But cleave unto the LORD your God, as ye have done unto this day.

9 For the LORD hath driven out from before you great nations and strong: but *as for* you, no man hath been able to stand before you unto this day.

10 One man of you shall chase a thousand: for the LORD your God, he *it is* that fighteth for you, as he hath promised you.

11 Take good heed therefore unto yourselves, that ye love the LORD your God.

12 ¶ Else if ye do in any wise go back and cleave unto the remnant of these nations, *even* these that remain among you, and shall make marriages with them, and go in unto them, and they to you:

13 Know for a certainty that the LORD your God will no more drive out *any of* these nations from before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the LORD your God hath given you.

14 And, behold this day I *am* going the way of all the earth: and ye know in all your hearts, and in all your souls, that not one thing hath failed, of all the good things which the LORD your God spake concerning you; all are come to pass unto you, *and* not one thing hath failed thereof.

15 Therefore it shall come to pass, *that* as all good things are come upon you which the LORD your God promised you; so shall the LORD bring upon you all evil things, until he have destroyed you from off this good land which the LORD your God hath given you.

16 When ye have transgressed the covenant of the LORD your God which he commanded you, and have gone and served other gods, and bowed yourselves to them; then shall the anger of the LORD be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you.



SECOND SUNDAY AFTER TRINITY.

MORNING.

JUDGES, CHAP. IV.

THE history of the Israelites from the death of Joshua to the period spoken of at the commencement of this chapter affords a remarkable illustration of the truth of Joshua's assurances as recorded in the preceding Lesson. The Children of Israel had repeatedly sinned, and for the punishment of their sins had been subjected to the oppression of nations who were hostile alike to their name and their religion,—the Mesopotamians, the Moabites, and the Philistines. Yet when they repented, the LORD had compassion upon them, and sent them deliverance by the hand of Othniel, and Ehud, and Shamgar.—We are now told that they “again did evil in the sight of the LORD,” and again the LORD punished them by “selling them into the hand of Jabin king of Canaan.” Yet once more they repented and cried unto the LORD, and immediately he raised up a deliverer for them. These things are written for our instruction and are intended to impress us with a deep sense of the justice as well as the mercy of the Almighty. On the victory of Deborah and Barak it is unnecessary to dilate, further than to remind the reader that it is enumerated by St. Paul amongst the achievements of *Faith*. Heb. xi. 32. The action of Jael, v. 21. can be justified only by the supposition that she had the sanction of a Divine warrant. This supposition, which from the bold and hazardous nature of the deed appears extremely probable, is confirmed by the prophecy of Deborah in v. 9. and more strongly still by the blessing pronounced upon Jael in the following chapter, v. 24. Her conduct, therefore, forms no precedent for the imitation of others who have not the same authority.

AND the children of Israel again did evil in the sight of the LORD, when Ehud was dead.

2 And the LORD sold them into the hand of Jabin king of Canaan, that reigned in Hazor; the captain of whose host *was* Sisera, which dwelt in Harosheth of the Gentiles.

3 And the children of Israel cried unto the LORD; for he had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel.

4 ¶ And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time.

5 And she dwelt under the palm tree of Deborah, between Ramah and Bethel in mount Ephraim; and the children of Israel came up to her for judgment.

6 And she sent and called Barak the son of Abinoam out of Kedesh-naphtali, and said unto him, Hath not the LORD God of Israel commanded, *saying*, Go and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun?

7 And I will draw unto thee, to the river Kishon,

Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand.

8 And Barak said unto her, If thou wilt go with me, then I will go; but if thou wilt not go with me, *then* I will not go.

9 And she said, I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honour; for the LORD shall sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh.

10 ¶ And Barak called Zebulun and Naphtali to Kedesh; and he went up with ten thousand men at his feet: and Deborah went up with him.

11 Now Heber the Kenite, *which was* of the children of Hobab the father-in-law of Moses, had severed himself from the Kenites, and pitched his tent unto the plain of Zaanaim, which *is* by Kedesh.

12 And they shewed Sisera, that Barak the son of Abinoam was gone up to mount Tabor.

13 And Sisera gathered together all his chariots, *even* nine hundred chariots

of iron, and all the people that *were* with him, from Harosheth of the Gentiles unto the river of Kishon.

14 And Deborah said unto Barak, Up; for this *is* the day in which the LORD hath delivered Sisera into thine hand: is not the LORD gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him.

15 And the LORD discomfited Sisera, and all *his* chariots, and all *his* host, with the edge of the sword before Barak; so that Sisera lighted down off *his* chariot, and fled away on his feet.

16 But Barak pursued after the chariots, and after the host, unto Harosheth of the Gentiles: and all the host of Sisera fell upon the edge of the sword; *and* there was not a man left.

17 Howbeit Sisera fled away on his feet to the tent of Jael the wife of Heber the Kenite: for *there was* peace between Jabin the king of Hazor, and the house of Heber the Kenite.

18 ¶ And Jael went out to meet Sisera, and said unto him, Turn in, my lord, turn in to me; fear not, And when he had turned in unto her into the

tent, she covered him with a mantle.

19 And he said unto her, Give me, I pray thee, a little water to drink; for I am thirsty: and she opened a bottle of milk, and gave him drink, and covered him.

20 Again he said unto her, Stand in the door of the tent, and it shall be, when any man doth come and enquire of thee, and say, Is there any man here? that thou shalt say, No.

21 Then Jael, Heber's wife, took a nail of the tent, and took an hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground: for he was fast asleep, and weary. So he died.

22 And, behold, as Barak pursued Sisera, Jael came out to meet him, and said unto him, Come, and I will shew thee the man whom thou seekest. And when he came into her tent, behold Sisera lay dead, and the nail *was* in his temples.

23 ¶ So God subdued on that day Jabin the king of Canaan before the children of Israel.

24 And the hand of the

children of Israel prosper- until they had destroyed
ed, and prevailed against Jabin king of Canaan.
Jabin the king of Canaan,

EVENING.

JUDGES, CHAP. V.

THE triumphal song of Deborah belongs to the highest order of lyric poetry. To point out its various beauties would far exceed our limits. The following is a slight sketch of its plan.—The EXORDIUM, appropriately for an ode of thanksgiving, after an earnest and solemn acknowledgment of recent mercies, bursts forth into a sublime commemoration of the more ancient and glorious deliverance of Israel from the bondage of Egypt.—Thence the prophetess passes to the immediate ARGUMENT of the Poem: painting v. 6—8. the total desolation of the country under the tyranny of the idolaters, when war was at the gate and the people unarmed and incapable of resistance; and contrasting it with their present security, v. 9—11. Then follows an account of the gathering of the tribes, and an enumeration both of those who came, v. 13—15. and of many who came not, v. 16, 17. The engagement is described in the most glowing terms, v. 19—22. as a contest not for spoil but for life and death; the stars of heaven are represented as taking a share in it, and the river Kishon as rising in its wrath to overwhelm the foes of Israel. Alarmed, as it were, by a retrospect of the danger, the prophetess here, v. 23. pours forth a bitter curse upon the inhabitants of Meroz, who “came not to the help of the Lord;” and adds a blessing equally emphatic upon Jael, whose deed is related v. 25—27. with a little poetical colouring. The picture of Sisera lying dead at her feet is suddenly changed for that of his mother “looking out at a window” in expectation of his triumphant return; and the impatience of the mother, and the vanity of the female, are exquisitely touched.—The disappointment of her hopes is expressed by the striking apostrophe, which succeeds, and forms the CONCLUSION of the ode, more powerfully than by any conceivable pomp of description.

THEN sang Deborah, and field of Edom, the earth
Barak the son of Abinoam, trembled, and the heavens
on that day, saying, dropped, the clouds also

2 Praise ye the LORD dropped water.
for the avenging of Israel, 5 The mountains melt-
when the people willingly ed from before the LORD,
offered themselves. even that Sinai from before

3 Hear, O ye kings; the LORD God of Israel.
give ear, O ye princes: I, 6 In the days of Sham-
even I will sing unto the gar the son of Anath, in
LORD; I will sing praise the days of Jael, the high-
to the LORD God of Israel. ways were unoccupied,

4 LORD, when thou and the travellers walked
wentest out of Seir, through by-ways.
thou marchest out of the 7 The inhabitants of

the villages ceased, they ceased in Israel, until that I Deborah arose, that I arose a mother in Israel.

8 They chose new gods; then *was* war in the gates: was there a shield or spear seen among forty thousand in Israel?

9 My heart *is* toward the governors of Israel, that offered themselves willingly among the people. Bless ye the LORD.

10 Speak, ye that ride on white asses, ye that sit in judgment, and walk by the way.

11 *They that are delivered* from the noise of archers in the places of drawing water, there shall they rehearse the righteous acts of the LORD, *even* the righteous acts *toward the inhabitants* of his villages in Israel; then shall the people of the LORD go down to the gates.

12 Awake, awake, Deborah: awake, awake, utter a song: arise, Barak, and lead thy captivity captive, thou son of Abinoam.

13 Then he made him that remaineth have dominion over the nobles among the people: the LORD made me have dominion over the mighty.

14 Out of Ephraim *was*

there a root of them against Amalek; after thee, Benjamin, among thy people; out of Machir came down governors, and out of Zebulun they that handle the pen of the writer.

15 And the princes of Issacher *were* with Deborah: even Issacher, and also Barak: he was sent on foot into the valley. For the divisions of Reuben *there were* great thoughts of heart.

16 Why abodest thou among the sheepfolds, to hear the bleatings of the flocks? For the divisions of Reuben *there were* great searchings of heart.

17 Gilead abode beyond Jordan: and why did Dan remain in ships? Asher continued on the sea-shore, and abode in his breaches.

18 Zebulun and Naphthali *were* a people *that* jeopardized their lives unto the death in the high places of the field.

19 The kings came *and* fought, then fought the kings of Canaan in Taanach by the waters of Megiddo: they took no gain of money.

20 They fought from heaven; the stars in their courses fought against Sisera.

21 The river of Kishon swept them away, that ancient river, the river Kishon. O my soul, thou hast trodden down strength.

22 Then were the horse-hoofs broken by the means of the pransings, the pransings of their mighty ones.

23 Curse ye Meroz, said the angel of the LORD, curse ye bitterly the inhabitants thereof; because they came not to the help of the LORD, to the help of the LORD against the mighty.

24 Blessed above women shall Jaal the wife of Heber the Kenite be, blessed shall she be above women in the tent.

25 He asked water, and she gave him milk; she brought forth butter in a lordly dish.

26 She put her hand to the nail, and her right hand to the workmen's hammer: and with the hammer she smote Sisera; she smote off his head, when she had pierced and stricken

through his temples.

27 At her feet he bowed, he fell, he lay down; at her feet he bowed, he fell: where he bowed, there he fell down dead.

28 The mother of Sisera looked out at a window, and cried through the lattice, Why is his chariot so long in coming? why tarry the wheels of his chariots?

29 Her wise ladies answered her, yea, she returned answer to herself.

30 Have they not sped? have they *not* divided the prey; to every man a damsel or two? to Sisera a prey of divers colours, a prey of divers colours of needlework, of divers colours of needlework on both sides, *meet* for the necks of *them that take* the spoil?

31 So let all thine enemies perish, O LORD; but *let* them that love him *be* as the sun when he goeth forth in his might. And the land had rest forty years.

THIRD SUNDAY AFTER TRINITY.

MORNING.

I. SAMUEL, CHAP. II.

THIS chapter presents to us, in the first place, Hannah's song of thanksgiving for the birth of Samuel, the general purport of which is to recommend humility to man by setting forth the inscrutable wisdom and uncontrollable power of God. It seems however to have a reference to something more important than the birth of her son; and to breathe the spirit not merely of religious gratitude, but of prophetic exultation. Commentators have remarked that the first mention of the *Messiah*, or *Anointed one*, occurs here, v. 10. and when we consider the resemblance which this effusion bears to the song of the Virgin, in Luke ch. i., and the allusion made to the latter part of it by the father of John the Baptist, Luke i. 69, 70. we can hardly believe but that something higher is pointed at than even the glory of David, whom some suppose to be spoken of in v. 10.

The early piety of the child Samuel is beautifully contrasted with the reckless wickedness of the sons of Eli, which their father was too weak or too indulgent to restrain by any means more forcible than a gentle remonstrance. The terrible denunciations of the man of God should teach parents to beware of conniving at or overlooking the vicious practices of their children; and should also be a warning to ministers of religion, by shewing that their loose and evil life is, in itself, one of the greatest of scandals, and may be the cause not only of private misfortunes, but of public judgments.

AND Hannah prayed, and said, My heart rejoiceth in the LORD; mine horn is exalted in the LORD; my mouth is enlarged over mine enemies; because I rejoice in thy salvation.

2 *There is none holy as the LORD: for there is none beside thee: neither is there any rock like our God.*

3 Talk no more so exceeding proudly; let *not* arrogancy come out of your mouth: for the LORD is a God of knowledge, and by him actions are weighed.

4 The bows of the mighty men *are* broken,

and they that stumbled are girded with strength.

5 *They that were full* have hired out themselves for bread; and *they that were hungry* ceased: so that the barren hath born seven; and she that hath many children is waxed feeble.

6 The LORD killeth, and maketh alive: he bringeth down to the grave, and bringeth up.

7 The LORD maketh poor, and maketh rich: he bringeth low, and lifteth up.

8 He raiseth up the poor out of the dust, and lifteth up the beggar from the

dunghill to set *them* among princes, and to make them inherit the throne of glory: for the pillars of the earth *are* the LORD's, and he hath set the world upon them.

9 He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail.

10 The adversaries of the LORD shall be broken to pieces; out of heaven shall he thunder upon them: the LORD shall judge the ends of the earth: and he shall give strength unto his king, and exalt the horn of his anointed.

11 And Elkanah went to Ramah to his house; and the child did minister unto the LORD before Eli the priest.

12 ¶ Now the sons of Eli *were* sons of Belial: they knew not the LORD.

13 And the priest's custom with the people *was, that,* when any man offered sacrifice, the priest's servant came, while the flesh was in seething, with a fleshhook of three teeth in his hand:

14 And he struck *it* into the pan, or kettle, or cauldron, or pot; all that the fleshhook brought up the

priest took for himself. So they did in Shiloh, unto all the Israelites that came thither.

15 Also before they burnt the fat, the priest's servant came, and said to the man that sacrificed, Give flesh to roast for the priest; for he will not have sodden flesh of thee, but raw.

16 And *if* any man said unto him, Let them not fail to burn the fat presently, and *then* take *as much* as thy soul desireth; then he would answer him, *Nay;* but thou shalt give *it me* now: and if not, I will take *it* by force.

17 Wherefore the sin of the young men was very great before the LORD: for men abhorred the offering of the LORD.

18 ¶ But Samuel ministered before the LORD, *being* a child, girded with a linen ephod.

19 Moreover his mother made him a little coat, and brought *it* to him from year to year, when she came up with her husband to offer the yearly sacrifice.

20 ¶ And Eli blessed Elkanah and his wife, and said, The LORD give thee seed of this woman, for the loan which is lent to the

LORD. And they went unto their own home.

21 And the LORD visited Hannah, so that she conceived, and bare three sons and two daughters. And the child Samuel grew before the LORD.

22 ¶ Now Eli was very old, and heard all that his sons did unto all Israel: and how they lay with the women that assembled at the door of the tabernacle of the congregation.

23 And he said unto them, Why do ye such things? for I hear of your evil dealings by all this people.

24 Nay, my sons: for *it is* no good report that I hear; ye make the LORD's people to transgress.

25 If one man sin against another, the judge shall judge him: but if a man sin against the LORD, who shall intreat for him? Notwithstanding they hearkened not unto the voice of their father, because the LORD would slay them.

26 And the child Samuel grew on, and was in favour both with the LORD, and also with men.

27 ¶ And there came a man of God unto Eli, and said unto him, thus saith

the LORD, Did I plainly appear unto the house of thy father, when they were in Egypt, in Pharaoh's house?

28 And did I choose him out of all the tribes of Israel *to be* my priest, to offer upon mine altar, to burn incense, to wear an ephod before me? and did I give unto the house of thy father all the offerings made by fire of the children of Israel?

29 Wherefore kick ye at my sacrifice, and at mine offering, which I have commanded *in my* habitation; and honouredst thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people?

30 Wherefore the LORD God of Israel saith, I said indeed *that* thy house and the house of thy father, should walk before me for ever: but now the LORD saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed.

31 Behold, the days come that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thy house.

32 And thou shalt see an enemy *in my* habitation, in all *the wealth* which God shall give Israel: and there shall not be an old man in thine house for ever.

33 And the man of thine, *whom* I shall not cut off from mine altar, *shall be* to consume thine eyes, and to grieve thine heart: and all the increase of thine house shall die in the flower of their age.

34 And this *shall be* a sign unto thee, that shall come upon thy two sons, on Hophni and Phinehas; in one day they shall die

both of them.

35 And I will raise me up a faithful priest, *that* shall do according to *that* which *is* in mine heart, and in my mind: and I will build him a sure house; and he shall walk before mine anointed for ever.

36 And it shall come to pass, *that* every one that is left in thine house, shall come *and* crouch to him for a piece of silver and a morsel of bread, and shall say, Put me, I pray thee, into one of the priests' offices, that I may eat a piece of bread.

EVENING.

I. SAMUEL, CHAP. III.

SAMUEL, we are told, v. 7. "did not yet know the LORD," that is, had not been favored with any immediate revelation from him. The time, however, now arrives when he is to be "established as a prophet of the LORD;" and God accordingly communicates to him the vengeance which he is about to inflict upon the house of Eli. Samuel's reverence and affection for the old man make him unwilling at first to repeat what he has heard: but at length, like our Saviour before the High Priest (Matth. xxvi. 63.) he yields to Eli's solemn adjuration, and declares the whole. The profound resignation with which Eli receives the intelligence, tacitly acknowledging the justice of his punishment, and throwing himself wholly upon the mercy of God, is worthy of the highest admiration, and may persuade us to pity the calamities of an unhappy father, whose mistaken lenity we cannot but condemn.

AND the child Samuel ministered unto the LORD before Eli. And the word of the LORD was precious in those days; *there was* no open vision.

2 And it came to pass at that time, when Eli *was*

laid down in his place, and his eyes began to wax dim, *that* he could not see;

3 And ere the lamp of God went out in the temple of the LORD, where the ark of God *was*, and Samuel was laid down *to sleep*;

4 That the LORD called Samuel: and he answered, Here *am I*.

5 And he ran unto Eli, and said, Here *am I*; for thou calledst me. And he said, I called not; lie down again. And he went and lay down.

6 And the LORD called yet again, Samuel. And Samuel arose, and went to Eli, and said, Here *am I*; for thou didst call me. And he answered, I called not my son; lie down again.

7 Now Samuel did not yet know the LORD, neither was the word of the LORD yet revealed unto him.

8 And the LORD called Samuel again the third time. And he arose, and went to Eli, and said, Here *am I*; for thou didst call me. And Eli perceived that the LORD had called the child.

9 Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, LORD; for thy servant heareth. So Samuel went and lay down in his place.

10 And the LORD came, and stood, and called as at other times, Samuel, Samuel, Then Samuel answer-

ed, Speak; for thy servant heareth.

11 ¶ And the LORD said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle.

12 In that day I will perform against Eli all *things* which I have spoken concerning his house: when I begin, I will also make an end.

13 For I have told him, that I will judge his house for ever for the iniquity which he knoweth: because his sons made themselves vile, and he restrained them not.

14 And therefore have I sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever.

15 ¶ And Samuel lay until the morning, and opened the doors of the house of the LORD. And Samuel feared to shew Eli the vision.

16 Then Eli called Samuel, and said, Samuel my son. And he answered, Here *am I*.

17 And he said, What is the thing that *the LORD* hath said unto thee? I pray thee, hide *it* not from me:

God do so to thee, and more also, if thou hide *any* thing from me of all the things that he said unto thee.

18 And Samuel told him every whit, and hid nothing from him. And he said, *It is the LORD*: let him do what seemeth him good.

19 ¶ And Samuel grew, and the LORD was with

him, and did let none of his words fall to the ground.

20 And all Israel from Dan even to Beersheba, knew that Samuel *was* established *to be* a prophet of the LORD.

21 And the LORD appeared again in Shiloh: for the LORD revealed himself to Samuel in Shiloh: by the word of the LORD.



FOURTH SUNDAY AFTER TRINITY.

MORNING.

I. SAMUEL, CHAP. XII.

SAUL having been appointed king of Israel, the office of judge ceases of course, and Samuel who exercised it prepares to retire to a private station, and to withdraw from the affairs of government except on extraordinary occasions, and at the express command of God. He therefore takes advantage of the meeting held for the inauguration of Saul, to make a solemn appeal to the nation in proof of the integrity of his conduct during the period of his administration; and the people with one voice acquit him of any imputation either of fraud or oppression. He then reminds them of the blessings which they had enjoyed under the immediate government of God, and rebukes them for their ingratitude in desiring any other king than the LORD. Nevertheless, he assures them that this, like their other acts of rebellion, will be pardoned, on condition of their future obedience. In order to convince the people of the heinousness of their sin, he has recourse to a miracle, which so terrifies them that they instantly acknowledge their offence, and implore the intercession of the prophet. He renews his assurances of the Divine forgiveness, promises them the benefit of his prayers, and leaves them with the awful warning, "If ye shall still do wickedly, *ye shall be consumed, both ye and your king.*"

AND Samuel said unto all Israel, Behold, I have hearkened unto your voice in all that ye said unto me, and have made a king over you.

2 And now; behold, the

king walketh before you: and I am old and gray-headed; and, behold, my sons *are* with you: and I have walked before you from my childhood unto this day.

3 Behold, here I *am*: witness against me before the LORD, and before his anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received *any* bribe to blind mine eyes therewith? and I will restore it you.

4 And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand.

5 And he said unto them, The LORD *is* witness against you, and his anointed *is* witness this day, that ye have not found ought in my hand. And they answered *He is* witness.

6 ¶ And Samuel said unto the people, *It is* the LORD that advanced Moses and Aaron, and that brought your fathers up out of the land of Egypt.

7 Now therefore stand still, that I may reason with you before the LORD, of all the righteous acts of the LORD, which he did to you and to your fathers.

8 When Jacob was come into Egypt, and your fathers cried unto the LORD, then the LORD sent Moses and Aaron, which brought

forth your fathers out of Egypt, and made them dwell in this place.

9 And when they forgot the LORD their God, he sold them into the hand of Sisera, captain of the host of Hazor, and into the hand of the Philistines, and into the hand of the king of Moab, and they fought against them.

10 And they cried unto the LORD, and said, We have sinned, because we have forsaken the LORD, and have served Baalim and Ashtaroth: but now deliver us out of the hand of our enemies, and we will serve thee.

11 And the LORD sent Jerubbaal, and Bedan, and Jephthah, and Samuel, and delivered you out of the hand of your enemies on every side, and ye dwelled safe.

12 And when ye saw that Nahash, the king of the children of Ammon, came against you, ye said unto me, Nay: but a king shall reign over us; when the LORD your God *was* your king.

13 Now therefore behold the king whom ye have chosen, *and* whom ye have desired! and, behold, the LORD hath set a king over you.

14 If ye will fear the LORD, and serve him, and obey his voice, and not rebel against the commandment of the LORD, then shall both ye, and also the king that reigneth over you, continue following the LORD your God:

15 But if ye will not obey the voice of the LORD, but rebel against the commandment of the LORD; then shall the hand of the LORD be against you, as *it was* against your fathers.

16 ¶ Now therefore stand and see this great thing, which the LORD will do before your eyes.

17 *Is it* not wheat harvest to day? I will call unto the LORD, and he shall send thunder and rain; that ye may perceive and see that your wickedness *is* great, which ye have done in the sight of the LORD, in asking you a king.

18 So Samuel called unto the LORD; and the LORD sent thunder and rain that day: and all the people greatly feared the LORD and Samuel.

19 And all the people said unto Samuel, Pray for

thy servants unto the LORD thy God, that we die not: for we have added unto all our sins *this* evil, to ask us a king.

20 ¶ And Samuel said unto the people, Fear not: ye have done all this wickedness: yet turn not aside from following the LORD, but serve the LORD with all your heart;

21 And turn ye not aside: for *then should ye go* after vain *things*, which cannot profit nor deliver for they *are* vain:

22 For the LORD will not forsake his people for his great name's sake: because it hath pleased the LORD to make you his people.

23 Moreover, as for me, God forbid that I should sin against the LORD in ceasing to pray for you: but I will teach you the good and the right way:

24 Only fear the LORD, and serve him in truth with all your heart: for consider how great *things* he hath done for you.

25 But if ye shall still do wickedly, ye shall be consumed, both ye and your king.

EVENING.

I. SAMUEL, CHAP. XIII.

SAUL does not long enjoy the regal dignity ere he forfeits disobedience to God. In the third year of his reign, a successful attack made by Jonathan upon a garrison of the Philistines provokes a general invasion of that warlike and cruel nation, which strikes the Israelites with such dismay, in consequence of the unarmed and defenceless to which they had been reduced, that they relinquish the idea of resistance, and seek only to avail themselves of those means of concealment which the rocky and uneven nature of the country every where presents. In such an emergency Saul had been directed, c. x. v. to wait for Samuel, who promised to come to him at Gilgal at the expiration of seven days and instruct him what measures to take. The king, impatient at finding that Samuel does not appear precisely at the time he is expected, transgresses his injunction, which was in fact the commandment of God, and offers the burnt offering in his absence. At the conclusion of the solemnity Samuel arrives, and reproves him with severity, telling him that his presumption has cost him the throne, that God has already chosen a successor for him in the person of David, whom he intimates by the phrase of "a man after God's own heart." With this denunciation the prophet departs, without deigning to bestow his advice respecting the war: indignant probably that Saul perceived no sorrow for his sin.

SAUL reigned one year; say *that* Saul had sm
and when he had reigned a garrison of the Philistines, and *that* Israel
two years over Israel, times, and *that* Israel

2 Saul chose him three thousand *men* of Israel; was had in abomination with the Philistines.
whereof two thousand were the people were called
with Saul in Michmash together after Saul to Gilgal
and in mount Beth-el, and a 5 ¶ And the Philistines
thousand were with Jonathan gathered themselves
in Gibeah of Benjamin: together to fight with Israel
and the rest of the thirty thousand chariots
people he sent every man and six thousand horsemen,
to his tent. and people as sand

3 And Jonathan smote the shore in multitude: the garrison of the Philistines that *was* in Geba; they came up; and pitched in Michmash, east of it. And Saul blew the trumpet throughout all the land, saying, Let the Hebrews hear. from Beth-haven.

4 And all Israel heard 6 When the men of Israel saw that they were in a strait, for the people were distressed, then

people did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits.

7 And *some of* the Hebrews went over Jordan to the land of Gad and Gilead. As for Saul he *was* yet in Gilgal, and all the people followed him trembling.

8 ¶ And he tarried seven days, according to the set time that Samuel *had appointed*: but Samuel came not to Gilgal; and the people were scattered from him.

9 And Saul said, Bring hither a burnt offering to me, and peace offerings. And he offered the burnt offering.

10 And it came to pass, that as soon as he had made an end of offering the burnt offering, behold Samuel came; and Saul went out to meet him that he might salute him.

11 ¶ And Samuel said, What hast thou done? And Saul said, Because I saw that the people were scattered from me, and *that* thou camest not within the days appointed, and *that* the Philistines gathered themselves together at Michmash.

12 Therefore said I, The Philistines will come

down now upon me to Gilgal, and I have not made supplication unto the LORD: I forced myself therefore, and offered a burnt offering.

13 And Samuel said to Saul, thou hast done foolishly: thou hast not kept the commandment of the LORD thy God which he commanded thee: for now would the LORD have established thy kingdom upon Israel for ever.

14 But now thy kingdom shall not continue; the LORD hath sought him a man after his own heart, and the LORD hath commanded him *to be* captain over his people, because thou hast not kept *that* which the LORD commanded thee.

15 And Samuel arose, and gat him up from Gilgal unto Gibeah of Benjamin. And Saul numbered the people *that were* present with him, about six hundred men.

16 And Saul and Jonathan his son, and the people *that were* present with them, abode in Gibeah of Benjamin: but the Philistines encamped in Michmash.

17 ¶ And the spoilers came out of the camp of the

Philistines in three companies: one company turned unto the way *that leadeth to Ophrah*, unto the land of Shual:

18 And another company turned the way *to Beth-horon*: and another company turned *to the way of the border* that looketh to the valley of Zeboim toward the wilderness.

19 ¶ Now there was no smith found throughout all the land of Israel: for the Philistines said, Lest the Hebrews make *them* swords or spears.

20 But all the Israelites went down to the Philistines to sharpen every man his share, and his coulter, and his ax, and his mattock.

21 Yet they had a file for the mattocks, and for the coulters, and for the forks, and for the axes, and to sharpen the goads.

22 So it came to pass in the day of battle, that there was neither sword nor spear found in the hand of any of the people that *were* with Saul and Jonathan: but with Saul and with Jonathan his son was there found.

23 And the garrison of the Philistines went out to the passage of Michmash.

FIFTH SUNDAY AFTER TRINITY. MORNING.

I. SAMUEL, CHAP. XV.

THE reproof which Saul received on a former occasion seems to have made no impression upon his wilful disposition; for this chapter affords another and an equally flagrant instance of disobedience.--God commands him, by an express message, to go and extirpate utterly the king and people of the Amalekites, and destroy all that they possess. Th is doom had been pronounced four hundred years before, and still remained unexecuted, see Deut. xxv. 19. Saul however chooses to save Agag the king of the Amalekites, alive, and to preserve the valuable part of the spoil; and when Samuel charges him with his transgression, endeavours to exculpate himself by laying the blame upon the people. Nay, he scruples not to add the sin of hypocrisy to that of disobedience, and pretends that he reserved the spoil only for the purpose of offering a solemn sacrifice to the Lord. The prophet briefly and sternly exposes the futility of his plea, and tells him that he has been guilty of stubbornness and rebellion, sins of as deep a dye as witchcraft and idolatry, and that, in consequence, God has decreed to take the kingdom from him. Upon this Saul confesses his fault, and at his earnest entreaty, Samuel stays with him and "worships the Lord:" after which the prophet proceeds to fulfil the sentence which the king had neglected, and puts Agag to death as a condemned criminal. From this time we read that Samuel went no more to Saul, but mourned for him in secret, as for a man obstinately bent upon his own destruction.

SAMUEL also said unto Saul, The LORD sent me to anoint thee *to be king* over his people, over Israel: now therefore hearken thou unto the voice of the words of the LORD.

2 Thus saith the LORD of hosts, I remember *that* which Amalek did to Israel, how he laid *wait* for him in the way, when he came up from Egypt.

3 Now go, and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.

4 And Saul gathered the people together, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah.

5 And Saul came to a city of Amalek, and laid *wait* in the valley.

6 ¶ And Saul said unto the Kenites, Go, depart, get you down from among the Amalekites, lest I destroy you with them: for ye shewed kindness to all the children of Israel when they came up out of Egypt. So the Kenites departed from among the Amalekites.

7 And Saul smote the

Amalekites from Havillah, *until* thou comest to Shur, that *is* over against Egypt.

8 And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword.

9 But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all *that was* good, and would not utterly destroy them: but every thing *that was* vile and refuse, that they destroyed utterly.

10 ¶ Then came the word of the LORD unto Samuel, saying,

11 It repenteth me that I have set up Saul *to be king*: for he is turned back from following me, and hath not performed my commandments. And it grieved Samuel; and he cried unto the LORD all night.

12 And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, Saul came to Carmel, and, behold, he set him up a place, and is gone about, and passed on, and gone down to Gilgal.

13 And Samuel came to Saul; and Saul said unto him, Blessed *be* thou of

the LORD: I have performed the commandment of the LORD.

14 And Samuel said, What *meaneth* then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?

15 And Saul said, They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the LORD thy God; and the rest we have utterly destroyed.

16 Then Samuel said unto Saul, Stay, and I will tell thee what the LORD hath said to me this night. And he said unto him, Say on.

17 And Samuel said, When thou *wast* little in thine own sight, *wast* thou not *made* the head of the tribes of Israel, and the LORD anointed thee king over Israel?

18 And the LORD sent thee on a journey, and said, Go, and utterly destroy the sinners the Amalekites, and fight against them until they be consumed.

19 Wherefore then didst thou not obey the voice of the LORD, but didst fly upon the spoil, and didst evil in the sight of the LORD?

20 And Saul said unto Samuel, Yea, I have obeyed the voice of the LORD, and have gone the way which the LORD sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites.

21 But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the LORD thy God in Gilgal.

22 And Samuel said, Hath the LORD *as great* delight in burnt offerings and sacrifices as in obeying the voice of the LORD? Behold, to obey *is* better than sacrifice, *and* to hearken than the fat of rams.

23 For rebellion *is as* the sin of witchcraft, and stubbornness *is as* iniquity and idolatry: because thou hast rejected the word of the LORD, he hath also rejected thee from *being* king.

24 ¶ And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the LORD and thy words: because I feared the people, and obeyed their voice.

25 Now therefore, I pray thee, pardon my sin,

and turn again with me, that I may worship the LORD.

26 And Samuel said unto Saul, I will not return with thee: for thou hast rejected the word of the LORD, and the LORD hath rejected thee from being king over Israel.

27 And as Samuel turned about to go away, he laid hold upon the skirt of his mantle, and it rent.

28 And Samuel said unto him, the LORD hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine *that is* better than thou.

29 And also the Strength of Israel will not lie, nor repent: for he *is* not a man, that he should repent.

30 Then he said, I have sinned; *yet* honour me now, I pray thee, before the elders of my people, and before Israel, and turn

again with me, that I may worship the LORD thy God.

31 So Samuel turned again after Saul; and Saul worshipped the LORD.

32 ¶ Then said Samuel, Bring ye hither to me Agag the king of the Amalekites, and Agag came unto him delicately. And Agag said, Surely the bitterness of death is past.

33 And Samuel said, As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the LORD in Gilgal.

34 ¶ Then Samuel went to Ramah; and Saul went up to his house to Gibeah of Saul.

35 And Samuel came no more to see Saul until the day of his death: nevertheless, Samuel mourned for Saul: and the LORD repented that he had made Saul king over Israel.

EVENING.

I. SAMUEL, CHAP. XVII.

DAVID had been anointed by Samuel as the appointed successor of Saul, ch. xvi. but was not yet known to the people in that character. In this Lesson we have an account of his first public exploit, when with a sling and a stone he slew the giant Goliath, the champion of the Philistines. The whole story is of the most instructive kind. In Goliath we behold a perfect picture of brutal insolence and impiety: in David, a pleasing representation of modesty and good temper, and of the higher virtues of sedate courage, steadfast faith, and humble confidence in the Divine assistance. The providence of God is strikingly displayed in the event. It was He who guided the hand and strengthened the arm of the stripling, to teach not only the vain-glorious Philistine, but all succeeding generations, how ready he is to defend those who trust in him, and how easily he can abase the pride of the ungodly by means apparently the most contemptible.

Now the Philistines gathered together their armies to battle, and were gathered together at Shochoh, which *belongeth* to Judah, and pitched between Shochoh, and Azekah, in Ephes-dammim.

2 And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, and set the battle in array against the Philistines.

3 And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and *there was* a valley between them.

4 ¶ And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height *was* six cubits and a span.

5 And *he had* an helmet

of brass upon his head, and he *was* armed with a coat of mail; and the weight of the coat *was* five thousand shekels of brass.

6 And *he had* greaves of brass upon his legs, and a target of brass between his shoulders.

7 And the staff of his spear *was* like a weaver's beam; and his spear's head *weighed* six hundred shekels of iron: and one bearing a shield went before him.

8 And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set *your* battle in array? *am* not I a Philistine, and ye servants to Saul? choose you a man for you, and let him come down to me.

9 If he be able to fight with me, and to kill me,

then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us.

10 And the Philistine said, I defy the armies of Israel this day; give me a man, that we may fight together.

11 When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

12 ¶ Now David *was* the son of that Ephrathite of Beth-lehem-judah, whose name *was* Jesse; and he had eight sons: and the man went among men *for* an old man in the days of Saul.

13 And the three eldest sons of Jesse went *and* followed Saul to the battle: and the names of his three sons that went to the battle *were* Eliab the firstborn, and next unto him Abinadab, and the third Shamah.

14 And David *was* the youngest: and the three eldest followed Saul.

15 But David went and returned from Saul to feed his father's sheep at Beth-lehem.

16 And the Philistine drew near morning and

evening, and presented himself forty days.

17 And Jesse said unto David his son, Take now for thy brethren an ephah of this parched *corn*, and these ten loaves, and run to the camp to thy brethren;

18 And carry these ten cheeses unto the captain of *their* thousand, and look how thy brethren fare, and take their pledge.

19 Now Saul, and they, and all the men of Israel, *were* in the valley of Elah, fighting with the Philistines.

20 ¶ And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him; and he came to the trench, as the host was going forth to the fight, and shouted for the battle.

21 For Israel and the Philistines had put the battle in array, army against army.

22 And David left his carriage in the hand of the keeper of the carriage, and ran into the army, and came and saluted his brethren.

23 And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by

name, out of the armies of the Philistines, and spake according to the same words: and David heard *them*.

24 And all the men of Israel, when they saw the man, fled from him, and were sore afraid.

25 And the men of Israel said, Have ye seen this man that is come up? surely to defy Israel is he come up: and it shall be, *that* the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and make his father's house free in Israel.

26 And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who *is* this uncircumcised Philistine, that he should defy the armies of the living God?

27 And the people answered him after this manner, saying, So shall it be done to the man that killeth him.

28 ¶ And Eliab his eldest brother heard when he spake unto the men; and Eliab's anger was kindled against David, and he said, Why camest thou down

hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle.

29 And David said, What have I now done? *Is there* not a cause.

30 ¶ And he turned from him toward another, and spake after the same manner: and the people answered him again after the former manner.

31 And when the words were heard which David spake, they rehearsed *them* before Saul: and he sent for him.

32 ¶ And David said to Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine.

33 And Saul said to David, Thou art not able to go against this Philistine to fight with him: for thou *art but* a youth, and he a man of war from his youth.

34 And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock:

35 And I went out after him, and smote him, and

delivered *it* out of his mouth; and when he arose against me, I caught *him* by his beard, and smote him, and slew him.

36 Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God.

37 David said moreover, the LORD that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the LORD be with thee.

38 ¶ And Saul armed David with his armour, and he put an helmet of brass upon his head; also he armed him with a coat of mail.

39 And David girded his sword upon his armour, and he assayed to go; for he had not proved *it*. And David said unto Saul, I cannot go with these; for I have not proved *them*. And David put them off him.

40 And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip; and his sling *was* in his hand:

and he drew near to the Philistine.

41 And the Philistine came on and drew near unto David; and the man that bare the shield *went* before him.

42 And when the Philistine looked about, and saw David, he disdained him: for he was *but* a youth, and ruddy, and of a fair countenance.

43 And the Philistine said unto David, *Am* I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods.

44 And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.

45 Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast defied.

46 This day will the LORD deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcases of the host of the Philistines this

day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel.

47 And all this assembly shall know that the LORD saveth not with sword and spear: for the battle is the LORD's, and he will give you into our hands.

48 And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine.

49 And David put his hand in his bag, and took thence a stone, and slang *it*, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth.

50 So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but *there was* no sword in the hand of David.

51 Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled.

52 And the men of Isra-

el and of Judah arose, and shouted, and pursued the Philistines, until thou come to the valley, and to the gates of Ekron. And the wounded of the Philistines fell down by the way to Shaaraim, even unto Gath, and unto Ekron.

53 And the children of Israel returned from chasing after the Philistines, and they spoiled their tents.

54 And David took the head of the Philistine, and brought it to Jerusalem; but he put his armour in his tent.

55 ¶ And when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host, Abner whose son is this youth? And Abner said, *As* thy soul liveth, O king, I cannot tell.

56 And the king said, Enquire thou whose son the stripling is.

57 And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul with the head of the Philistine in his hand.

58 And Saul said to him, Whose son *art* thou, *thou* young man? And David answered, *I am* the son of thy servant Jesse the Beth-lehemite.

IXTH SUNDAY AFTER TRINITY.

MORNING.

II. SAMUEL, CHAP. XII.

the frailty of human nature and the deceitfulness of sin were never early exemplified than in David; who, though on account of the meanness of his public conduct, and his zeal for the due observance of God's law, he was declared to be "a man after God's own heart," was nevertheless seduced into the commission of two atrocious sins, adultery and murder. The manner in which Nathan conveys his rebuke is to be admired for its discretion and its boldness. How deep an impression produced, we may learn from David's subsequent conduct, as from that effusion of penitential sorrow, the 51st Psalm, which was composed on this occasion. The judgments denounced by the prophet immediately began to be fulfilled, in the death of Bathsheba's child, the death of Amnon and its retribution, and the rebellion and death of Absalom. The words of David in v. 23. have been justly considered as an earnest of a future state of existence. If they imply merely that his child, should descend to the grave, it is difficult to find any rational ground of consolation they express.

the LORD sent Nathan unto him; but took the lamb unto David. And he said unto him, and said unto him, There were two

in one city; the one was a poor man's lamb, and the other poor. And he said to the rich man had he dressed it for the man that

many flocks and As the LORD liveth, the man that hath done

the poor man had this thing shall surely die: g, save one little ewe 6 And he shall restore the lamb fourfold, because which he had bought the man; and he said to ourished up: and it he did this thing, and because he had no pity.

up together with him, 7 ¶ And Nathan said to with his children; it David, Thou art the man. t of his own meat, Thus saith the LORD God ank of his own cup, of Israel, I anointed thee y in his bosom, and king over Israel, and I delivered thee out of the hand to him as a daughter. king over Israel, and I delivered thee out of the hand nd there came a tra- of Saul;

unto the rich man, 8 And I gave thee thy spared to take of his master's house, and thy ock and of his own master's wives into thy to dress for the way- master's wives into thy man that was come bosom, and gave thee the

house of Israel and of Judah; and if *that had been* too little, I would moreover have given unto thee such and such things.

9 Wherefore hast thou despised the commandment of the LORD, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon.

10 Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.

11 Thus saith the LORD, Behold I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give *them* unto thy neighbour, and he shall lie with thy wives in the sight of this sun.

12 For thou didst *it* secretly: but I will do this thing before all Israel, and before the sun.

13 And David said unto Nathan, I have sinned against the LORD. And Nathan said unto David, The LORD also hath put away thy sin; thou shalt not die.

14 Howbeit, because by

this deed thou hast great occasion to miseries of the LORD, the child is born unto thee, surely die.

15 ¶ And Nathan said unto his house, the LORD struck that Uriah's wife David, and it was

16 David therefore sought God for thee, and David fasted, in, and lay all night upon the earth.

17 And the elder house arose, and said unto him, to raise him from the earth: but I will not, neither did I bread with them.

18 And it came to pass on the seventh day the child died. And the servants of David feared him that the child was dead: for they said while the child was alive, we spake unto him, and he would not hear unto our voice: but now he then vex himself, tell him that the child is dead?

19 But when David heard that his servants said, David perceived that the child was dead, before David said unto his servants, Is the

And they said, He phet; and he called his name Jedidiah, because of the LORD.

Then David arose e earth, and washed, ointed *himself*, and d his apparel, and nto the house of the and worshipped:

e came to his own and when he requi- ey set bread before id he did eat.

Then said his ser- unto him, What s this that thou hast thou didst fast and or the child, *while it* ive; but when the as dead, thou didst l eat bread.

and he said, While ild was yet alive, I nd wept: for I said, an tell *whether* God e gracious to me, e child may live? But now he is dead,

ore should I fast! bring him back a- I shall go to him, shall not return to

And David com- Bathsheba his wife, nt in unto her, and 1 her: and she bare and he called his Solomon: and the loved him. nd he sent by the of Nathan the pro-

26 ¶ And Joab fought against Rabbah of the children of Ammon, and took the royal city.

27 And Joab sent messengers to David, and said, I have fought against Rabbah, and have taken the city of waters.

28 Now therefore gather the rest of the people together, and encamp against the city, and take it: lest I take the city, and it be called after my name.

29 And David gathered all the people together, and went to Rabbah, and fought against it, and took it.

30 And he took their king's crown from off his head, the weight whereof *was* a talent of gold with the precious stones: and it was *set* on David's head. And he brought forth the spoil of the city in great abundance.

31 And he brought forth the people that *were* therein, and put *them* under saws, and under harrows of iron, and under axes of iron, and made them pass through the brick-kiln: and thus did he unto all the cities of the chil-

dren of Ammon. So David turned unto Jerusalem. and all the people re-

EVENING.

II. SAMUEL, CHAP. XIX.

WE learn from the 18th chapter, that Absalom had paid the forfeit of rebellion with his life. David, however, regards his fate rather as the punishment of his own guilt, than as the just reward of an unnatural son and a disloyal subject; and his sorrow thus heightened by self-reproach vents itself in the most pathetic exclamations. He further proves the sincerity of his penitence and humiliation by refusing to sully his victory by an act of revenge, and pardoning Shimei who in his adversity had reviled and insulted him in the most outrageous manner. The same spirit of moderation is visible in the facility with which he admits the justification of Mephibosheth, restoring to him without delay the estate of which he had been induced to deprive him by hastily giving credit to an unfounded accusation. Ch. xvi. 4. In the concluding verses we perceive the earliest symptoms of that jealousy between Judah and the rest of the tribes, which Divine providence afterwards employed as the instrument of punishing the idolatry of Solomon, by dividing the Hebrews into two distinct kingdoms. 1 Kings xi. 11, 31. and xii. 20.

AND it was told Joab, Be- hold, the king weepeth and mourneth for Absalom.

2 And the victory that day was *turned* into mourning unto all the people: for the people heard say that day how the king was grieved for his son.

3 And the people gat them by stealth that day into the city, as people being ashamed steal away when they flee in battle.

4 But the king covered his face, and the king cried with a loud voice, O my son Absalom, O Absalom, my son, my son!

5 And Joab came into the house to the king, and said, Thou hast shamed this day the faces of all thy

servants, which this day have saved thy life, and the lives of thy sons and of thy daughters, and the lives of thy wives, and the lives of thy concubines;

6 In that thou lovest thine enemies, and hatest thy friends. For thou hast declared this day, that thou regardest neither princes nor servants: for this day I perceive, that if Absalom had lived, and all we had died this day, then it had pleased thee well.

7 Now therefore arise, go forth, and speak comfortably unto thy servants: for I swear by the LORD, if thou go not forth, there will not tarry one with thee this night: and that will

unto thee than the king?

And that befell thee
youth until now.

And the king arose,
and went out of the gate.

And he said unto all the peo-
ple, Behold, the king is
sitting in the gate.

And the people came
unto the king: for Israel
was divided every man to his
own house.

And all the people
were in strife throughout
the land of Israel, say-
ing, Why should we
fight for Absalom?

And he is fled out of
the land, and we are
left here.

And he is fled out of
the land, and we are
left here.

And he is fled out of
the land, and we are
left here.

And he is fled out of
the land, and we are
left here.

And he is fled out of
the land, and we are
left here.

And he is fled out of
the land, and we are
left here.

And he is fled out of
the land, and we are
left here.

And he is fled out of
the land, and we are
left here.

And he is fled out of
the land, and we are
left here.

And he is fled out of
the land, and we are
left here.

And he is fled out of
the land, and we are
left here.

And he is fled out of
the land, and we are
left here.

And he is fled out of
the land, and we are
left here.

And he is fled out of
the land, and we are
left here.

And he is fled out of
the land, and we are
left here.

13 And say ye to Amasa,
Art thou not of my bone,
and of my flesh? God do
so to me, and more also, if
thou be not captain of the
host before me continually
in the room of Joab.

14 And he bowed the
heart of all the men of Ju-
dah, even as *the heart of*
one man; so that they sent
this word unto the king,
Return thou, and all thy
servants.

15 So the king returned,
and came to Jordan. And
Judah came to Gilgal, to
go to meet the king, to
conduct the king over Jor-
dan.

16 ¶ And Shimei the
son of Gera, a Benjamite,
which *was* of Bahurim,
hasted and came down
with the men of Judah to
meet king David.

17 And *there were* a
thousand men of Benjamin
with him, and Ziba the
servant of the house of
Saul, and his fifteen sons
and his twenty servants
with him; and they went
over Jordan before the
king.

18 And there went over a
ferry boat to carry over the
king's household, and to
do what he thought good.
And Shimei the son of Gera

fell down before the king, as he was come over Jordan;

19 And said unto the king, Let not my lord impute iniquity unto me, neither do thou remember that which thy servant did perversely the day that my lord the king went out of Jerusalem, that the king should take it to his heart.

20 For thy servant doth know that I have sinned: therefore, behold, I am come the first this day of all the house of Joseph to go down to meet my lord the king.

21 But Abishai the son of Zeruiah answered and said, Shall not Shimei be put to death for this, because he cursed the LORD's anointed?

22 And David said, What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries unto me? shall there any man be put to death this day in Israel? for do not I know that I am this day king over Israel?

23 Therefore the king said unto Shimei, Thou shalt not die. And the king swore unto him.

24 ¶ And Mephibosheth the son of Saul came down to meet the king, and had

neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came *again* in peace.

25 And it came to pass, when he was come to Jerusalem to meet the king, that the king said unto him, Wherefore wentest not thou with me, Mephibosheth?

26 And he answered, My lord, O king, my servant deceived me: for thy servant said, I will saddle me an ass, that I may ride thereon, and go to the king; because thy servant *is* lame.

27 And he hath slandered thy servant unto my lord the king; but my lord the king *is* as an angel of God: do therefore *what is* good in thine eyes.

28 For all *of* my father's house were but dead men before my lord the king: yet didst thou set thy servant among them that did eat at thine own table. What right therefore have I yet to cry any more unto the king?

29 And the king said unto him, Why speakest thou any more of thy matters? I have said, Thou and Ziba divide the land.

30 And Mephibosheth said unto the king, Yea, let him take all, forasmuch as my lord the king is come again in peace unto his own house.

31 ¶ And Barzillai the Gileadite came down from Rogelaim, and went over Jordan with the king, to conduct him over Jordan.

32 Now Barzillai was a very aged man, *even* fourscore years old: and he had provided the king of sustenance while he lay at Mahanaim; for he *was* a very great man.

33 And the king said unto Barzillai, Come thou over with me, and I will reward thee with me in Jerusalem.

34 And Barzillai said unto the king, How long have I to live, that I should go up with the king unto Jerusalem?

35 I *am* this day fourscore years old: *and* can I discern between good and evil? can thy servant taste what I eat or what I drink? can I hear any more the voice of singing men and singing women? wherefore have I been should thy servant be set a burden unto my lord the king?

36 Thy servant will go a little way over Jordan

with the king: and why should the king recompense it me with such a reward?

37 Let thy servant, I pray thee, turn back again, that I may die in mine own city, *and be buried* by the grave of my father and of my mother. But behold thy servant Chimham; let him go over with my lord the king; and do to him what shall seem good unto thee.

38 And the king answered, Chimham shall go over with me, and I will do to him that which shall seem good unto thee: and whatsoever thou shalt require of me, *that* will I do for thee.

39 And all the people went over Jordan. And when the king was come over, the king kissed Barzillai, and blessed him; and he returned unto his own place.

40 Then the king went on to Gilgal, and Chimham went on with him: and all the people of Judah conducted the king, and also half the people of Israel.

41 ¶ And, behold, all the men of Israel came to the king, and said unto the king, Why have our breth-

Then the men of Judah stolen thee away, and have brought the king, and his household, and all David's men with him, over Jordan?

42 And all the men of Judah answered the men of Israel, Because the king is near of kin to us: wherefore then be ye angry for this matter? have we eaten at all of the king's cost? or hath he given us any gift?

43 And the men of Israel answered the men of Judah, and said, We ten parts in the king we have also more right than ye: why did ye despise us, that our advice should not be had in bringing back the king? And the word of the men of Judah is fiercer than the word of the men of Israel.



SEVENTH SUNDAY AFTER TRINITY MORNING.

II. SAMUEL, CHAP. XXI.

Soon after the fall of Jericho and Ai, the Gibeonites prevail upon Joshua and the princes of Israel to enter into a covenant with them, and swear to spare their lives: and the promise, though procured by guile, had always been religiously observed by Joshua's successors. Saul, it appears, regardless of this solemn engagement, had attacked the Gibeonites and shed their blood. That the nation might be revenged for this perfidious act, God sends a famine upon the land, the Gibeonites being offered satisfaction upon their own terms, the lives of seven of Saul's sons, who are accordingly delivered up by him and put to death. We must not suppose that these were innocent sons. The crime belonged in common to "Saul and his bloody house," and these were probably the individuals of his family who were most deeply implicated. Rizpah's maternal affection seems to have been rewarded by David as a reproach to himself for so long neglecting the remains of his friend Jonathan. He therefore removes his bones and those of Jonathan from Jabesh-gilead, and interrs them in the sepulchre of King David, his claims of justice being satisfied, the famine ceases.

THEN there was a famine in the days of David three years, year after year; and David enquired of the LORD. And the LORD answered, *It is for Saul, and for his bloody house, because he slew the Gibeonites.*

2 And the king called for the Gibeonites, and said unto them; (now the Gibeonites were not of the children of Israel, but of the remnant of the Amorites; and David had sworn unto them: and he sought to slay them)

zeal to the children of Israel and Judah.)

3 Wherefore David said unto the Gibeonites, What shall I do for you? and wherewith shall I make the atonement, that ye may bless the inheritance of the LORD?

4 And the Gibeonites said unto him, We will have no silver nor gold of Saul, nor of his house; neither for us shalt thou kill any man in Israel. And he said, What ye shall say, *that* will I do for you.

5 And they answered the king, The man that consumed us, and that devised against us *that* we should be destroyed from remaining in any of the coasts of Israel,

6 Let seven men of his sons be delivered unto us, and we will hang them up unto the LORD in Gibeah of Saul, *whom* the LORD ~~had~~ choose. And the king said, I will give *them*.

7 But the king spared Mephibosheth, the son of Jonathan the son of Saul, because of the LORD's oath that *was* between them, between David and Jonathan the son of Saul.

8 But the king took the two sons of Rizpah the

daughter of Aiah, whom she bare unto Saul, Armoni and Mephibosheth; and the five sons of Michal the daughter of Saul, whom she brought up for Adriel the son of Barzillai the Meholathite:

9 And he delivered them into the hands of the Gibeonites, and they hanged them in the hill before the LORD: and they fell *all* seven together, and were put to death in the days of harvest, in the first *days*, in the beginning of barley harvest.

10 ¶ And Rizpah the daughter of Aiah took sackcloth, and spread it for her upon the rock, from the beginning of harvest until water dropped upon them out of heaven, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night.

11 And it was told David what Rizpah the daughter of Aiah, the concubine of Saul, had done.

12 ¶ And David went and took the bones of Saul and the bones of Jonathan his son from the men of Jabesh-gilead, which had stolen them from the street of Beth-shan, where the Philistines had hanged

them, when the Philistines had slain Saul in Gilboa:

13 And he brought up from thence the bones of Saul and the bones of Jonathan his son; and they gathered the bones of them that were hanged.

14 And the bones of Saul and Jonathan his son buried they in the country of Benjamin in Zelah, in the sepulchre of Kish his father: and they performed all that the king commanded. And after that God was intreated for the land.

15 ¶ Moreover the Philistines had yet war again with Israel; and David went down, and his servants with him, and fought against the Philistines: and David waxed faint.

16 And Ishbi-benob, which *was* of the sons of the giant, the weight of whose spear *weighed* three hundred *shekels* of brass in weight, he being girded with a new *sword*, thought to have slain David.

17 But Abishai the son of Zeruiah succoured him, and smote the Philistine, and killed him. Then the men of David sware unto

him, saying, Thou shalt go no more out with us to battle, that thou quench not the light of Israel.

18 And it came to pass after this, that there was again a battle with the Philistines at Gob: then Sibbechai the Hushathite slew Saph, which *was* of the sons of the giant.

19 And there was again a battle in Gob with the Philistines, where Elhanan the son of Jaare-oregim, a Beth-lehemite, slew *the brother of* Goliath the Gittite, the staff of whose spear *was* like a weaver's beam.

20 And there was yet a battle in Gath, where was a man of *great* stature, that had on every hand six fingers, and on every foot six toes, four and twenty in number; and he also was born to the giant.

21 And when he defied Israel, Jonathan the son of Shimeah the brother of David slew him.

22 These four were born to the giant in Gath, and fell by the hand of David, and by the hand of his servants.

EVENING.

II. SAMUEL, CHAP. XXIV.

THIS Chapter relates another grievous sin into which David fell, in numbering the people. Some suppose that the offence consisted in the *pride and self-sufficiency* which he shewed, in thus wishing to make a display of the greatness of his kingdom. Others are of opinion that he was guilty of violating one of the Mosaic ordinances, by neglecting to exact the ransom of half a shekel which the Law directed to be levied on each individual included in the census. See Exod. xxx. 11. where a plague is denounced as the penalty of such an omission. Be this as it might, God was displeased at David's conduct, and offered him as a punishment the choice of three evils, war, famine, or pestilence: and the king testified at once his repentance and his faith by committing himself entirely to the mercy of God. That the people did not suffer undeservedly, is evident from the 1st verse, in which we are told that "the anger of the Lord was kindled against them;" no doubt on account of their sins. The threshing-floor of Araunah was situated on Mount Moriah, the spot where Abraham was commanded to offer up his son, and where the temple of Solomon was afterwards built; not far distant from the scene of our Saviour's crucifixion.

AND again the anger of the LORD was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah.

2 For the king said to Joab the captain of the host, which *was* with him, Go now through all the tribes of Israel, from Dan even to Beer-sheba, and number ye the people, that I may know the number of the people.

3 And Joab said unto the king, Now the LORD thy God add unto the people, how many soever there be, an hundredfold, and that the eyes of my lord the king may see it: but why doth my lord the king delight in this thing?

4 Notwithstanding the

king's word prevailed against Joab, and against the captains of the host. And Joab and the captains of the host went out from the presence of the king, to number the people of Israel.

5 ¶ And they passed over Jordan, and pitched in Aroer, on the right side of the city that *lieth* in the midst of the river of Gad, and toward Jazer:

6 Then they came to Gilead, and to the land of Tahitim-hodshi; and they came to Dan-jaan, and about to Zidon,

7 And came to the strong hold of Tyre, and to all the cities of the Hivites, and of the Canaanites: and they went out to the south of Judah, *even* to Beer-sheba.

8 So when they had gone through all the land, they came to Jerusalem at the end of nine months and twenty days.

9 And Joab gave up the sum of the number of the people unto the king: and there were in Israel eight hundred thousand valiant men that drew the sword; and the men of Judah *were* five hundred thousand men.

10 ¶ And David's heart smote him after that he had numbered the people. And David said unto the LORD, I have sinned greatly in that I have done: and now, I beseech thee, O LORD, take away the iniquity of thy servant; for I have done very foolishly.

11 For when David was up in the morning, the word of the LORD came unto the prophet Gad, David's seer, saying,

12 Go and say unto David, Thus saith the LORD, I offer thee three *things*; choose thee one of them, that I may *do it* unto thee.

13 So Gad came to David, and told him, and said unto him, Shall seven years famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three

days' pestilence in thy land? now advice, and see what answer I shall return to him that sent me.

14 And David said unto Gad, I am in a great strait: let us fall now into the hand of the LORD; for his mercies *are* great: and let me not fall into the hand of man.

15 ¶ So the LORD sent a pestilence upon Israel from the morning even to the time appointed: and there died of the people from Dan even to Beersheba seventy thousand men.

16 And when the angel stretched out his hand upon Jerusalem to destroy it, the LORD repented him of the evil, and said to the angel that destroyed the people, It is enough: stay now thine hand. And the angel of the LORD was by the threshingplace of Araunah the Jebusite.

17 And David spake unto the LORD when he saw the angel that smote the people, and said, Lo, I have sinned, and I have done wickedly: but these sheep, what have they done? let thine hand, I pray thee, be against me, and against my father's house.

18 ¶ And Gad came

that day to David, and said unto him, Go up, rear an altar unto the LORD in the threshingfloor of Araunah the Jebusite.

19 And David, according to the saying of Gad, went up as the LORD commanded.

20 And Araunah looked, and saw the king and his servants coming on toward him: and Araunah went out, and bowed himself before the king on his face upon the ground.

21 And Araunah said, Wherefore is my lord the king come to his servant? And David said, To buy the threshingfloor of thee, to build an altar unto the LORD, that the plague may be stayed from the people.

22 And Araunah said unto David, Let my lord the king take and offer up what *seemeth* good unto

him: behold, *here be* oxen for burnt sacrifice, and threshing instruments and *other* instruments of the oxen for wood.

23 All these *things* did Araunah, *as* a king, give unto the king. And Araunah said unto the king, The LORD thy God accept thee.

24 And the king said unto Araunah, Nay; but I will surely buy *it* of thee at a price: neither will I offer burnt offerings unto the LORD my God of that which doth cost me nothing. So David bought the threshingfloor and the oxen for fifty shekels of silver.

25 And David built there an altar unto the LORD, and offered burnt offerings and peace offerings. So the LORD was intreated for the land, and the plague was stayed from Israel.

EIGHTH SUNDAY AFTER TRINITY.**MORNING.****I. KINGS, CHAP. XIII.**

JEROBOAM having revolted from Rehoboam, and established the kingdom of Israel, set up "golden calves" as objects of adoration at Dan and Bethel, in order to prevent a reunion of the two kingdoms, which he apprehended might take place if the people continued to go up to worship at Jerusalem. To shew his displeasure at this open violation of his law, God sends a prophet to foretell the desecration of the altar in Bethel, and the overthrow of the idolatrous worship there instituted. This prophecy was minutely fulfilled 340 years afterwards.—The man of God subsequently allows himself to be seduced into a transgression of God's commandment by which he had been positively forbidden to taste food in Bethel, and for that offence is torn in pieces by a lion. The punishment was a severe one, but far from being undeserved. The man of God, it must be remembered, sinned against knowledge. He had the strongest possible evidence for the truth of his own revelation, while for that of the prophet who recalled him he had *none whatever*. His sin therefore was inexcusable, in suffering the unsupported assertion of a stranger to outweigh the undoubted authority of the word of God.

AND, behold, there came a man of God out of Judah by the word of the LORD unto Beth-el: and Jeroboam stood by the altar to burn incense.

2 And he cried against the altar in the word of the LORD, and said, O altar, altar, thus saith the LORD; Behold, a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee.

3 And he gave a sign the same day, saying, This is the sign which the LORD hath spoken; Behold, the altar shall be rent, and the

ashes that *are* upon it shall be poured out.

4 ¶ And it came to pass, when king Jeroboam heard the saying of the man of God, which had cried against the altar in Beth-el, that he put forth his hand from the altar, saying, Lay hold on him. And his hand, which he put forth against him, dried up, so that he could not pull it in again to him.

5 The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the LORD.

6 And the king answered and said unto the man of God, Intreat now the face

of the LORD thy God, and pray for me, that my hand may be restored me again. And the man of God besought the LORD, and the king's hand was restored him again, and became as it was before.

7 ¶ And the king said unto the man of God, Come home with me, and refresh thyself, and I will give thee a reward.

8 And the man of God said unto the king, If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place:

9 For so was it charged me by the word of the LORD, saying, Eat no bread, nor drink water, nor turn again by the same way that thou camest.

10 So he went another way, and returned not by the way that he came to Beth-el.

11 ¶ Now there dwelt an old prophet in Beth-el; and his sons came and told him all the works that the man of God had done that day in Beth-el: the words which he had spoken unto the king, them they told also to their father.

12 And their father said unto them, What way went

he? For his sons had seen what way the man of God went, which came from Judah.

13 And he said unto his sons, Saddle me the ass. So they saddled him the ass: and he rode thereon,

14 And went after the man of God, and found him sitting under an oak: and he said unto him, *Art* thou the man of God that camest from Judah? And he said, *I am.*

15 Then he said unto him, Come home with me, and eat bread.

16 And he said, I may not return with thee, nor go in with thee: neither will I eat bread nor drink water with thee in this place:

17 For it was said to me by the word of the LORD, Thou shalt eat no bread nor drink water there, nor turn again to go by the way that thou camest.

18 He said unto him, *I am* a prophet also as thou *art*; and an angel spake unto me by the word of the LORD, saying, Bring him back with thee into thine house, that he may eat bread and drink water. *But* he lied unto him.

19 So he went back with him, and did eat

bread in his house, and drank water.

20 ¶ And it came to pass, as they sat at the table, that the word of the LORD came unto the prophet that brought him back:

21 And he cried unto the man of God that came from Judah, saying, Thus saith the LORD, Forasmuch as thou hast disobeyed the mouth of the LORD, and hast not kept the commandment which the LORD thy God commanded thee,

22 But camest back, and hast eaten bread and drunk water in the place, of the which *the LORD* did say to thee, Eat no bread, and drink no water; thy carcase shall not come unto the sepulchre of thy fathers.

23 ¶ And it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass, *to wit*, for the prophet whom he had brought back.

24 And when he was gone, a lion met him by the way, and slew him: and his carcase was cast in the way, and the ass stood by it, the lion also stood by the carcase.

25 And, behold, men passed by, and saw the car-

case cast in the way, and the lion standing by the carcase: and they came and told *it* in the city where the old prophet dwelt.

26 ¶ And when the prophet that brought him back from the way heard *thereof*, he said, *It is* the man of God, who was disobedient unto the word of the LORD: therefore the LORD hath delivered him unto the lion, which hath torn him, and slain him, according to the word of the LORD, which he spake unto him.

27 And he spake to his sons, saying, Saddle me the ass. And they saddled *him*.

28 And he went and found his carcase cast in the way, and the ass and the lion standing by the carcase: the lion had not eaten the carcase, nor torn the ass.

29 And the prophet took up the carcase of the man of God, and laid it upon the ass, and brought it back: and the old prophet came to the city, to mourn and to bury him.

30 And he laid his carcase in his own grave; and they mourned over him, *saying*, Alas, my brother!

31 And it came to pass,

after he had buried him, that he spake to his sons, saying, When I am dead, then bury me in the sepulchre wherein the man of God *is* buried; lay my bones beside his bones?

32 For the saying which he cried by the word of the LORD against the altar in Beth-el, and against all the houses of the high places which *are* in the cities of Samaria, shall surely come to pass.

33 ¶ After this thing Jeroboam returned not from his evil way, but made again of the lowest of the people priests of the high places: whosoever would, he consecrated him, and he became *one* of the priests of the high places.

34 And this thing became sin unto the house of Jeroboam, even to cut *it* off, and to destroy *it* from off the face of the earth.

EVENING.

I. KINGS, CHAP. XVII.

ELIJAH the Tishbite, whose actions form the subject of this and the three following Lessons, was one of the most illustrious prophets of his age, a man of undaunted courage, zealous in defence of the true religion, and an intrepid assertor of the honor of God, amidst the almost universal apostasy of the people, countenanced by the authority and example of a wicked king. He is introduced to us in this chapter in the character of a fugitive from the wrath of Ahab and Jezebel, whom he had offended by the prediction of an impending judgment,—obliged to conceal himself in an uninhabited solitude, and supplied by miracle with necessary food. He is afterwards sent by God to Zarephath, a city in the vicinity of Sidon, and hospitably received by a poor widow woman, whose faith in him as a prophet of the true God is rewarded by the miraculous increase of her meal and oil during a drought and consequent famine of three years, and still more signally by the restoration of her son to life at the prayer of Elijah. It is important to observe the difference between the humility of Elijah's *petition*, v. 21. and the authoritative air of our Saviour's *command*, upon similar occasions. "Young man, I say unto thee, arise." Luke vii. 14. "Damsel, I say unto thee, arise." Mark v. 41. "Lazarus, come forth." John xi. 43.

AND Elijah the Tishbite, LORD came unto him, saying, *who was* of the inhabitants

of Gilead, said unto Ahab, 3 Get thee hence, and As the LORD God of Israel turn thee eastward, and liveth, before whom I hide thyself by the brook stand, there shall not be Cherith, that *is* before dew nor rain these years, Jordan.

but according to my word.

4 And it shall be, *that* 2 And the word of the thou shalt drink of the

brook; and I have commanded the ravens to feed thee there.

5 So he went and did according unto the word of the LORD: for he went and dwelt by the brook Cherith, that *is* before Jordan.

6 And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook.

7 And it came to pass after a while, that the brook dried up, because there had been no rain in the land.

8 ¶ And the word of the LORD came unto him, saying,

9 Arise, get thee to Zarephath, which *belongeth* to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee.

10 So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman *was* there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink.

11 And as she was going to fetch *it*, he called to her, and said, Bring me, I pray

thee, a morsel of bread in thine hand.

12 And she said, *As* the LORD thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I *am* gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die.

13 And Elijah said unto her, Fear not; go *and* do as thou hast said: but make me thereof a little cake first, and bring *it* unto me, and after make for thee and for thy son.

14 For thus saith the LORD God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day *that* the LORD sendeth rain upon the earth.

15 And she went and did according to the saying of Elijah; and she, and he, and her house, did eat *many* days.

16 *And* the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the LORD, which he spake by Elijah.

17 ¶ And it came to pass after these things, *that* the son of the woman, the mistress of the house, fell

sick; and his sickness was so sore, that there was no breath left in him.

18 And she said unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son?

19 And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed.

20 And he cried unto the LORD, and said, O LORD my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son?

21 And he stretched himself upon the child three

times, and cried unto the LORD, and said, O LORD my God, I pray thee, let this child's soul come into him again.

22 And the LORD heard the voice of Elijah; and the soul of the child came into him again, and he revived.

23 And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth.

24 ¶ And the woman said to Elijah, Now by this I know that thou *art* a man of God, *and* that the word of the LORD in thy mouth *is* truth.



NINTH SUNDAY AFTER TRINITY.

MORNING.

I. KINGS, CHAP. XVIII.

THE history of the Israelites presents a continual series of struggles between the long-suffering of God, and the stubbornness of his chosen people. In the present instance the prophet of the Lord is commissioned to vindicate His honour, and demonstrate His might to the deluded worshippers of Baal, by the exhibition of a miracle, when, consistently with all the requirements of truth, and holiness, and justice, he might have been armed with supernatural powers for their destruction. The office of Elijah, like that of his antitype John the Baptist, was reformation. He was sent "to turn the hearts of the disobedient to the wisdom of the just:"—and nothing can be imagined better calculated to promote this object, than the decisive test which he here applies to the respective religions of Jehovah and Baal. The scene is too vividly described to need illustration. It may suffice to direct the reader's attention to the impressive contrast which the solemn devotion of the prophet, v. 36. 37. affords to the barbarous frenzy of the idolaters, v. 28; and to the biting sarcasm with which v. 27. he ridicules their absurd and derogatory notions of the Deity.

AND it came to pass *after* many days, that the word of the LORD came to Elijah in the third year, saying, Go, shew thyself unto Ahab; and I will send rain upon the earth.

2 And Elijah went to shew himself unto Ahab. And *there was* a sore famine in Samaria.

3 And Ahab called Obadiah, which *was* the governor of *his* house. (Now Obadiah feared the LORD greatly:

4 For it was *so*, when Jezebel cut off the prophets of the LORD, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.)

5 And Ahab said unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks; peradventure we may find grass to save the horses and mules alive, that we lose not all the beasts.

6 So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself.

7 ¶ And as Obadiah was in the way, behold Elijah met him: and he knew him, and fell on his face,

and said, *Art* thou that my lord Elijah?

8 And he answered him, I *am*: go, tell thy lord, Behold, *Elijah is here*.

9 And he said, What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me?

10 *As* the LORD thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when they said, *He is not there*; he took an oath of the kingdom and nation, that they found thee not.

11 And now thou sayest, Go, tell thy lord, Behold, *Elijah is here*.

12 And it shall come to pass, *as soon as* I am gone from thee, that the Spirit of the LORD shall carry thee whither I know not; and *so* when I come and tell Ahab, and he cannot find thee, he shall slay me: but I thy servant fear the LORD from my youth.

13 Was it not told my lord what I did when Jezebel slew the prophets of the LORD, how I hid an hundred men of the LORD's prophets by fifty in a cave, and fed them with bread and water?

14 And now thou sayest,

Go, tell thy lord, Behold, *Elijah is here*: and he shall slay me.

15 And Elijah said, *As* the LORD of hosts liveth, before whom I stand, I will surely shew myself unto him to day.

16 So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah.

17 ¶ And it came to pass, when Ahab saw Elijah, that Ahab said unto him, *Art* thou he that troubleth Israel?

18 And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the LORD, and thou hast followed Baalim.

19 Now therefore send, *and* gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table.

20 So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel.

21 And Elijah came unto all the people, and said, How long halt ye between two opinions? if the LORD

be God, follow him: but if Baal, *then* follow him. And the people answered him not a word.

22 Then said Elijah unto the people, I, *even* I only, remain a prophet of the LORD; but Baal's prophets *are* four hundred and fifty men.

23 Let them therefore give us two bullocks: and let them choose one bullock for themselves, and cut it in pieces, and lay *it* on wood, and put no fire *under*; and I will dress the other bullock, and lay *it* on wood, and put no fire *under*:

24 And call ye on the name of your gods, and I will call on the name of the LORD: and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken.

25 And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress *it* first, for ye *are* many; and call on the name of your gods, but put no fire *under*.

26 And they took the bullock which was given them, and they dressed *it*, and called on the name of Baal from morning even

until noon, saying, O Baal, hear us. But *there was* no voice, nor any that answered. And they leaped upon the altar which was made.

27 And it came to pass at noon, that Elijah mocked them, and said, Cry aloud; for he *is* a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked.

28 And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them.

29 And it came to pass, when mid-day was past, and they prophesied until the *time* of the offering of the *evening* sacrifice, that *there was* neither voice, nor any to answer, nor any that regarded.

30 And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the LORD *that was* broken down.

31 And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the LORD came, saying, Israel shall be thy name:

32 And with the stones he built an altar in the name of the LORD: and he made a trench about the altar, as great as would contain two measure of seed.

33 And he put the wood in order, and cut the lock in pieces, and laid *him* on the wood, and he filled four barrells with water, and pour *it* on the burnt sacrifice, and on the wood.

34 And he said, I will do it the second time. And he said, Do it the third time. And they did *it* the third time.

35 And the water ran round about the altar; he filled the trench with water.

36 And it came to pass at *the time* of the offering of the *evening* sacrifice, that Elijah the prophet came near, and said, LORD God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and I am thy servant, and I have done all these things at thy word.

37 Hear me, O LORD, hear me, that this people may know that thou art the LORD God, and

thou hast turned their heart back again.

38 Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that *was* in the trench.

39 And when all the people saw *it*, they fell on their faces: and they said, The LORD, he *is* the God; the LORD, he *is* the God.

40 And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there.

41 ¶ And Elijah said unto Ahab, Get thee up, eat and drink; for *there is* a sound of abundance of rain.

42 So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he cast

himself down upon the earth, and put his face between his knees,

43 And said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, *There is* nothing. And he said, Go again seven times.

44 And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, Prepare *thy* chariot, and get thee down, that the rain stop thee not.

45 And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel.

46 And the hand of the LORD was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel.

EVENING.

I. KINGS, CHAP. XIX.

THE miracles wrought by Elijah, instead of mitigating the fury of Jezebel, seem only to have exasperated her, and confirmed her in impenitence and hardness of heart. Like Pharaoh, in the time of Moses, she is rendered more obdurate by the very means employed to chasten and humble her. Alarmed at her menaces, the prophet, we read, retires into the wilderness, and in a fit of despondency beseeches God to take away his life. This need not excite our surprise. He was, as we are told by St. James, "a man subject to like passions as we are;" and we ought not to be offended, if the weakness of his nature for once gained the ascendancy over his faith. In compassion to his frailty, God sends an angel to strengthen him, sustains him by a miracle during a journey of forty days, and vouchsafes, in a personal conference held on Mount Horeb, the circumstance of which are sublimely represented, to assure him for his consolation, that, solitary as he supposes himself to be in the profession of the true faith, there are yet left seven thousand in Israel who have not bowed the knee to Baal. God also commands him to anoint Hazael, Jehu, and Elisha, to execute the judgments decreed against the house of Ahab. The chapter concludes with an account of the call of Elisha.

AND Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword.

2 Then Jezebel sent a messenger unto Elijah, saying, So let the gods do to me, and more also, if I make not thy life as the life of one of them by to morrow about this time.

3 And when he saw that, he arose, and went for his life, and came to Beer-sheba, which *belongeth* to Judah, and left his servant there.

4 ¶ But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and

said it is enough; now, O LORD, take away my life; for I *am* not better than my fathers.

5 And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise *and* eat.

6 And he looked, and, behold, *there was* a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again.

7 And the angel of the LORD came again the second time, and touched him, and said, Arise *and* eat; because the journey *is* too great for thee.

8 And he arose, and did eat and drink, and went in the strength of that meat

forty days and forty nights unto Horeb the mount of God.

9 ¶ And he came thitherto unto a cave, and lodged there; and, behold, the word of the LORD *came* to him, and he said unto him, What doest thou here, Elijah?

10 And he said, I have been very jealous for the LORD God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, *even* I only, am left; and they seek my life, to take it away.

11 And he said, Go forth, and stand upon the mount before the LORD. And, behold, the LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD, *but* the LORD *was* not in the wind: and after the wind an earthquake; *but* the LORD *was* not in the earthquake;

12 And after the earthquake a fire; *but* the LORD *was* not in the fire: and after the fire a still small voice.

13 And it was *so*, when Elijah heard *it*, that he wrapped his face in his

mantle, and went out, and stood in the entering in of the cave. And, behold, *there came* a voice unto him, and said, What doest thou here, Elijah?

14 And he said, I have been very jealous for the LORD God of hosts; because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, *even* I only, am left; and they seek my life, to take it away.

15 And the LORD said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael *to be* king over Syria:

16 And Jehu the son of Nimshi shalt thou anoint *to be* king over Israel: and Elisha the son of Shaphat of Abel-meholah shalt thou anoint *to be* prophet in thy room.

17 And it shall come to pass, *that* him that escapeth the sword of Hazael shall Jehu slay; and him that escapeth from the sword of Jehu shall Elisha slay.

18 Yet I have left *me* seven thousand in Israel, all the knees which have not bowed unto Baal, and

every mouth which hath not kissed him.

19 ¶ So he departed thence, and found Elisha the son of Shaphat, who *was* plowing *with* twelve yoke of oxen before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him.

20 And he left the oxen, and ran after Elijah, and said, Let me, I pray thee,

kiss my father and my mother, and *then* I will follow thee. And he said unto him, Go back again: for what have I done to thee? 21 And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him.



TENTH SUNDAY AFTER TRINITY.

MORNING.

I. KINGS, CHAP. XXI.

THE idolatry and impiety of Ahab had been carried to a fearful excess; but as yet he was unpunished by any personal visitation. The cup of his guilt was now full, and one more sin made it overflow. This was the murder of Naboth for the sake of his property; a murder aggravated, if possible, by being committed under the form of law. Jezebel, it is true, acted the principal part; but Ahab was in the fullest sense an accomplice, since he both consented to the proceedings of his wife, and did not hesitate to take immediate advantage of her crime. The wish which the king felt for the vineyard was from the first an unlawful desire. It was not only a violation of the tenth commandment, but opposed to other provisions of the Mosaic Law, which ordained that estates should be preserved in the same families to whom they were originally assigned: and hence arose Naboth's unwillingness to part with his inheritance.—The dreadful denunciations of Elijah are justified by the enormity of Ahab's wickedness. Yet we see, that even from him, abandoned as he was, God did not withhold his mercy; but, upon his humiliation, promised to suspend for a time the execution of his vengeance so far as it related to his family. When a shortlived sorrow could thus appease the anger of God, what may not the sinner expect from a sincere and lasting repentance!

AND it came to pass after these things, *that* Naboth the Jezreelite had a vineyard, which *was* in Jezreel, hard by the palace of Ahab king of Samaria.

2 And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it *is* near unto my house: and I will

give thee for it a better vineyard than it; *or*, if it seem good to thee, I will give thee the worth of it in money.

3 And Naboth said to Ahab, The LORD forbid it me, that I should give the inheritance of my fathers unto thee.

4 And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him: for he had said, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread.

5 ¶ But Jezebel his wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread?

6 And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee *another* vineyard for it: and he answered, I will not give thee my vineyard.

7 And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? arise, *and* eat

bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite.

8 So she wrote letters in Ahab's name, and sealed *them* with his seal, and sent the letters unto the elders and to the nobles that *were* in his city, dwelling with Naboth.

9 And she wrote in the letters, saying, Proclaim a fast, and set Naboth on high among the people:

10 And set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst blaspheme God and the king. And *then* carry him out, and stone him, that he may die.

11 And the men of his city, *even* the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them, *and* as it *was* written in the letters which she had sent unto them.

12 They proclaimed a fast, and set Naboth on high among the people.

13 And there came in two men, children of Belial, and sat before him: and the men of Belial witnessed against him, *even* against Naboth, in the presence of the people,

saying, Naboth did blaspheme God and the king. Then they carried him forth out of the city, and stoned him with stones, that he died.

14 Then they sent to Jezebel, saying, Naboth is stoned, and is dead.

15 ¶ And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead.

16 And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

17 ¶ And the word of the LORD came to Elijah the Tishbite, saying,

18 Arise, go down to meet Ahab king of Israel, which *is* in Samaria: behold, *he is* in the vineyard of Naboth, whither he is gone down to possess it.

19 And thou shalt speak unto him, saying, Thus saith the LORD, Hast thou killed, and also taken possession? And thou shalt

speak unto him, saying, Thus saith the LORD, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine.

20 And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found *thee*: because thou hast sold thyself to work evil in the sight of the LORD.

21 Behold, I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab him that pisseth against the wall, and him that is shut up and left in Israel,

22 And will make thine house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah, for the provocation wherewith thou hast provoked *me* to anger, and made Israel to sin.

23 And of Jezebel also spake the LORD, saying, The dogs shall eat Jezebel by the wall of Jezreel.

24 Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat.

25 ¶ But there was none like unto Ahab, which did sell himself to work wick-

edness in the sight of the LORD, whom Jezebel his wife stirred up. and lay in sackcloth, and went softly.

26 And he did very abominably in following idols, according to all *things* as did the Amorites, whom the LORD cast out before the children of Israel. 28 And the word of the LORD came to Elijah the Tishbite, saying, 29 Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days: *but* in his son's days will I bring the evil upon his house.

27 And it came to pass, when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted,

EVENING.

I. KINGS, CHAP. XXII.

THIS chapter records the fulfilment of the doom formerly pronounced upon Ahab by Elijah. It may be useful to observe that the four hundred prophets spoken of in v. 6. and whom Micaiah in v. 23, significantly calls "*Ahab's prophets*," were not men really endowed by God with the knowledge of futurity, but pretenders to the gift of prophecy, who were maintained at the expense of the king of Israel, and who on that account took care to "prophecy smooth things," and to flatter their patron's vanity by accommodating their predictions to his wishes. The vision of Micaiah, like that of St. Peter at Joppa, was not a real representation of an actual occurrence, but a figurative mode of expressing what was designed by providence;—a parable declaring the events which were shortly to take place, and the evil agency by which God would *suffer* them, to be brought about. That God should be the *author* of evil, is inconsistent with all that we know of His nature and attributes; that he *permits* it, we learn from our daily experience: and this is all that Micaiah ascribes to him. It is no imputation against his goodness, that he should give up to hardness of heart those whom he has striven in vain to reclaim; nor that those who "choose darkness rather than light" should be left to the consequences of their wilful blindness. Jehoshaphat was a pious king, but his conduct on this occasion affords two striking warnings: first, of the danger of "partaking of other men's sins;" and secondly, of the uselessness of knowing the will of God, unless we also make it our study to do it.

AND they continued three years without war between Syria and Israel. dah, came down to the king of Israel.

2 And it came to pass in the third year, that Jehoshaphat the king of Ju- 3 And the king of Israel said unto his servants, Know ye that Ramoth in Gilead is our's, and we be

still, *and* take it not out of the hand of the king of Syria?

4 And he said unto Jehoshaphat, Wilt thou go with me to battle to Ramoth-gilead. And Jehoshaphat said to the king of Israel, *I am* as thou *art*, my people as thy people, my horses as thy horses.

5 And Jehoshaphat said unto the king of Israel, Enquire, I pray thee, at the word of the LORD to day.

6 Then the king of Israel gathered the prophets together, about four hundred men, and said unto them, Shall I go against Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for the LORD shall deliver *it* into the hand of the king.

7 And Jehoshaphat said, *Is there* not here a prophet of the LORD besides, that we might enquire of him?

8 And the king of Israel said unto Jehoshaphat, *there is* yet one man, Micaiah the son of Imlah, by whom we may enquire of the LORD; but I hate him; for he doth not prophecy good concerning me, but evil. And Jehoshaphat said, Let not the king say so.

9 Then the king of Israel called an officer, and said, Hasten *hither* Micaiah the son of Imlah.

10 And the king of Israel and Jehoshaphat the king of Judah sat each on his throne, having put on their robes, in a void place in the entrance of the gate of Samaria; and all the prophets prophesied before them.

11 And Zedekiah the son of Chenaanah made him horns of-iron: and he said, Thus saith the LORD, With these shalt thou push the Syrians, until thou have consumed them.

12 And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the LORD shall deliver *it* into the king's hand.

13 And the messenger that was gone to call Micaiah spake unto him, saying, Behold now, the words of the prophets *declare* good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak *that which is* good.

14 And Micaiah said, *As* the LORD liveth, what the LORD saith unto me, that will I speak.

15 ¶ So he came to the

king. And the king said unto him, Micaiah, shall we go against Ramoth-gilead to battle, or shall we forbear? And he answered him, Go, and prosper: for the LORD shall deliver it into the hand of the king.

16 And the king said unto him, How many times shall I adjure thee that thou tell me nothing but *that which is* true in the name of the LORD?

17 And he said, I saw all Israel scattered upon the hills, as sheep that have not a shepherd: and the LORD said, These have no master: let them return every man to his house in peace.

18 And the king of Israel said unto Jehoshaphat, Did I not tell thee that he would prophecy no good concerning me, but evil?

19 And he said, Hear thou therefore the word of the LORD: I saw the LORD sitting on his throne, and all the host of heaven standing by him on his right hand and on his left.

20 And the LORD said, Who shall persuade Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner,

and another said on that manner.

21 And there came forth a spirit, and stood before the LORD, and said, I will persuade him.

22 And the LORD said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, thou shalt persuade him, and prevail also: go forth, and do so.

23 Now therefore, behold, the LORD hath put a lying spirit in the mouth of all these thy prophets, and the LORD hath spoken evil concerning thee.

24 But Zedekiah the son of Chenaanah went near, and smote Micaiah on the cheek, and said, Which way went the Spirit of the LORD from me to speak unto thee?

25 And Micaiah said, Behold, thou shalt see in that day, when thou shalt go into an inner chamber to hide thyself.

26 And the king of Israel said, Take Micaiah, and carry him back unto Amon the governor of the city, and to Joash the king's son;

27 And say, Thus saith the king, Put this *fellow*

in the prison, and feed him with bread of affliction and with water of affliction, until I come in peace.

28 And Micaiah said, If thou return at all in peace, the LORD hath not spoken by me. And he said, Hearken, O people, every one of you.

29 So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead.

30 And the king of Israel said unto Jehoshaphat, I will disguise myself, and enter into the battle; but put thou on thy robes. And the king of Israel disguised himself, and went into the battle.

31 But the king of Syria commanded his thirty and two captains that had rule over his chariots, saying, Fight neither with small nor great, save only with the king of Israel.

32 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, Surely it is the king of Israel. And they turned aside to fight against him: and Jehoshaphat cried out.

33 And it came to pass, when the captains of the chariots perceived that it was not the king of Israel,

that they turned back from pursuing him.

34 And a *certain* man drew a bow at a venture, and smote the king of Israel between the joints of the harness: wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host; for I am wounded.

35 And the battle increased that day: and the king was stayed up in his chariot against the Syrians, and died at even: and the blood ran out of the wound into the midst of the chariot.

36 And there went a proclamation throughout the host about the going down of the sun, saying, Every man to his city, and every man to his own country.

37 ¶ So the king died, and was brought to Samaria; and they buried the king in Samaria.

38 And *one* washed the chariot in the pool of Samaria; and the dogs licked up his blood; and they washed his armour; according unto the word of the LORD which he spake.

39 Now the rest of the acts of Ahab, and all that he did, and the ivory house which he made, and all the

cities that he built, *are* they not written in the book of the chronicles of the kings of Israel. the sodomites, which remained in the days of his father Asa, he took out of the land.

40 So Ahab slept with his fathers; and Ahaziah his son reigned in his stead. 47 *There was* then no king in Edom: a deputy *was* king.

41 ¶ And Jehoshaphat the son of Asa began to reign over Judah in the fourth year of Ahab king of Israel. 48 Jehoshaphat made ships of Tharshish to go to Ophir for gold: but they went not; for the ships were broken at Ezion-geber.

42 Jehoshaphat *was* thirty and five years old when he began to reign; and he reigned twenty and five years in Jerusalem. And his mother's name *was* Azubah the daughter of Shilhi. 49 Then said Ahaziah the son of Ahab unto Jehoshaphat, let my servants go with thy servants in the ships. But Jehoshaphat would not.

50 ¶ And Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoram his son reigned in his stead.

51 ¶ Ahaziah the son of Ahab began to reign over Israel in Samaria the seventeenth year of Jehoshaphat king of Judah, and reigned two years over Israel.

44 And Jehoshaphat made peace with the king of Israel.

45 Now the rest of the acts of Jehoshaphat, and his might that he shewed, and how he warred, *are* they not written in the book of the chronicles of the kings of Judah?

46 And the remnant of

52 And he did evil in the sight of the LORD, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the son of Nebat, who made Israel to sin.

53 For he served Baal, LORD God of Israel, and worshipped him, and cording to all that his provoked to anger the father had done.



ELEVENTH SUNDAY AFTER TRINITY.

MORNING.

II. KINGS, CHAP. V.

THE cure of Naaman's leprosy was, doubtless, performed by Elisha for the purpose of teaching the Syrians that the God of Israel was the one true God: for the leprosy was generally considered as a disease inflicted by the immediate power of God, and to be removed by Him alone. This opinion accounts for the exclamation of the king of Israel in v. 7. "Am I God to kill and to make alive, that this man doth send unto me to recover a man of his leprosy?" Naaman accordingly expected to be healed by a miracle, and was disappointed and angry when he heard himself directed to make use of natural means. He knew that in medicinal virtue the Jordan was not superior to his native streams Abana and Pharpar. He did not perceive, that the remedy which the prophet pointed out was not proposed on account of its intrinsic efficacy, but for the trial of his faith; and that its very inadequacy implied a supernatural interposition. Thus, because the mode of his cure offended his pride, and, as he imagined, contradicted his reason, he nearly forfeited the opportunity of being healed at all.—His subsequent request to the prophet, that he might be pardoned for bowing down in the house of Rimmon, was a sign of tenderness of conscience. He had just declared his resolution to attach himself exclusively to the worship of Jehovah; and was anxious that his attendance in the house of Rimmon should appear in the sight of God, what his public change of religion must have made it appear in the sight of men, an act, not of religious adoration, but of civil duty, belonging to his office in the state.

Now Naaman, captain of rael a little maid; and she the host of the king of Syria, was a great man with

his master, and honourable, because by him the LORD had given deliverance unto Syria: he was also a mighty man in valour, *but he was a leper.*

2 And the Syrians had gone out by companies, and had brought away captive out of the land of Is-

3 And she said unto her mistress, Would God my lord *were* with the prophet that *is* in Samaria! for he would recover him of his leprosy.

4 And *one* went in, and told his lord, saying, Thus and thus said the maid that *is* of the land of Israel.

5 And the king of Syria

said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand *pieces* of gold, and ten changes of raiment.

6 And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have *therewith* sent Naaman my servant to thee, that thou mayest recover him of his leprosy.

7 And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, *Am* I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? wherefore consider, I pray you, and see how he seeketh a quarrel against me.

8 ¶ And it was *so*, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel.

9 So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha.

10 And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.

11 But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the LORD his God, and strike his hand over the place, and recover the leper.

12 *Are* not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage.

13 And his servants came near, and spake unto him, and said, My father, *if* the prophet had bid thee *do some* great thing, wouldst thou not have done *it*? how much rather then, when he saith to thee, Wash, and be clean?

14 Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.

15 ¶ And he returned to

the man of God, he and all his company, and came, and stood before him: and he said, Behold, now I know that *there is* no God in all the earth, but in Israel: now therefore, I pray thee, take a blessing of thy servant.

16 But he said, *As* the LORD liveth, before whom I stand, I will receive none. And he urged him to take *it*; but he refused.

17 And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the LORD.

18 In this thing the LORD pardon thy servant, *that* when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the LORD pardon thy servant in this thing.

19 And he said unto him, Go in peace. So he departed from him a little way.

20 ¶ But Gehazi, the servant of Elisha the man

of God, said, Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought: but *as* the LORD liveth, I will run after him, and take somewhat of him.

21 So Gehazi followed after Naaman. And when Naaman saw *him* running after him, he lighted down from the chariot to meet him, and said, *Is* all well?

22 And he said, All *is* well. My master hath sent me, saying, Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments.

23 And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid *them* upon two of his servants; and they bare *them* before him.

24 And when he came to the tower, he took *them* from their hand, and bestowed *them* in the house: and he let the men go, and they departed.

25 But he went in, and stood before his master.

And Elisha said unto him, Whence comest thou, Gehazi? And he said, Thy servant went no whither. yards, and vineyards, and sheep, and oxen, and men-servants, and maid-servants?

26 And he said unto him, Went not mine heart *with thee*, when the man turned again from his chariot to meet thee? *Is it* a time to receive money and to receive garments, and olive- 27 The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever. And he went out from his presence a leper *as white* as snow.

EVENING.

II. KINGS, CHAP. IX.

WE have already seen the vengeance denounced by Elijah against the house of Ahab, commencing in the death of that idolatrous and tyrannical king. 1 Kings, xxii. The present Lesson relates the continuation of it, in the death of Jezebel his wife and Joram his son by the instrumentality of Jehu, the charge of anointing whom had probably been left by Elijah to be executed by his successor when the fulness of time should arrive. The fate of Jezebel who had been the principal instigator of Ahab's crimes, minutely correspond with the prediction of the prophet, and is an awful instance that the divine judgments, though delayed for a season, are sure to take effect at last.—Ahaziah king of Judah who was involved in the same destruction, was descended by his mother from the house of Ahab, and had imitated their wicked practices.

AND Elisha the prophet called one of the children of the prophets, and said unto him, Gird up thy loins, and take this box of oil in thine hand, and go to Ramoth-gilead: the LORD, I have anointed thee king over Israel. Then open the door, and flee, and tarry not.

2 And when thou comest thither, look out there Jehu the son of Jehoshaphat the son of Nimshi, and go in, and make him arise up from among his brethren, and carry him to an inner chamber;

3 Then take the box of oil, and pour it on his head, and say, Thus saith the LORD, I have anointed thee king over Israel. Then open the door, and flee, and tarry not. 4 ¶ So the young man, even the young man the prophet, went to Ramoth-gilead. 5 And when he came, behold, the captains of the host *were* sitting; and he said, I have an errand to thee, O captain. And Jehu said, Unto which of all of us? And he said, To thee, O captain.

6 And he arose, and went into the house; and

he poured the oil on his head, and said unto him, Thus saith the LORD God of Israel, I have anointed thee king over the people of the LORD, *even* over Israel.

7 And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of the LORD, at the hand of Jezebel.

8 For the whole house of Ahab shall perish: and I will cut off from Ahab him that pisseth against the wall, and him that is shut up and left in Israel:

9 And I will make the house of Ahab like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah:

10 And the dogs shall eat Jezebel in the portion of Jezreel, and *there shall be none to bury her*. And he opened the door, and fled.

11 ¶ Then Jehu came forth to the servants of his lord: and *one* said unto him, *Is all well?* wherefore came this mad *fellow* to thee? And he said unto them, Ye know the man, and his communication,

12 And they said, *It is false; tell us now*. And he said, Thus and thus spake he to me, saying, Thus saith the LORD, I have anointed thee king over Israel.

13. Then they hasted, and took every man his garment, and put *it* under him on the top of the stairs, and blew with trumpets, saying, Jehu is king.

14 So Jehu the son of Jehoshaphat the son of Nimshi conspired against Joram. (Now Joram had kept Ramoth-gilead, he and all Israel, because of Hazael king of Syria.

15 But king Joram was returned to be healed in Jezreel of the wounds which the Syrians had given him, when he fought with Hazael king of Syria.) And Jehu said, If it be your minds, *then* let none go forth *nor* escape out of the city to go to tell *it* in Jezreel.

16 So Jehu rode in a chariot, and went to Jezreel; for Joram lay there. And Ahaziah king of Judah was come down to see Joram.

17 And there stood a watchman on the tower in Jezreel, and he spied the company of Jehu as he

came, and said, I see a company. And Joram said, Take an horseman, and send to meet them, and let him say, *Is it peace?*

18 So there went one on horseback to meet him, and said, Thus saith the king, *Is it peace?* And Jehu said, What hast thou to do with peace? turn thee behind me. And the watchman told, saying, The messenger came to them, but he cometh not again.

19 Then he sent out a second on horseback, which came to them, and said, Thus saith the king, *Is it peace?* And Jehu answered, What hast thou to do with peace? turn thee behind me.

20 And the watchman told, saying, He came even unto them, and cometh not again: and the driving ~~is~~ like the driving of Jehu the son of Nimshi; for he driveth furiously.

21 And Joram said, Make ready. And his chariot was made ready. And Joram king of Israel and Ahaziah king of Judah went out, each in his chariot, and they went out against Jehu, and met him in the portion of Naboth the Jezreelite.

22 And it came to pass, when Joram saw Jehu, that he said, *Is it peace, Jehu?* And he answered, What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts *are so many?*

23 And Joram turned his hands, and fled, and said to Ahaziah, *There is treachery, O Ahaziah.*

24 And Jehu drew a bow with his full strength, and smote Jehoram between his arms, and the arrow went out at his heart, and he sunk down in his chariot.

25 Then said *Jehu* to Bidkar his captain, Take up, *and* cast him in the portion of the field of Naboth the Jezreelite: for remember how that, when I and thou rode together after Ahab his father, the LORD laid this burden upon him;

26 Surely I have seen yesterday the blood of Naboth, and the blood of his sons, saith the LORD; and I will requite thee in this plat, saith the LORD. Now therefore take *and* cast him into the plat of ground, according to the word of the LORD.

27 ¶ But when Ahaziah the king of Judah saw *this*,

he fled by the way of the garden house. And Jehu followed after him, and said, Smite him also in the chariot. *And they did so* at the going up to Gur, which *is* by Ibleam. And he fled to Meggiddo, and died there.

28 And his servants carried him in a chariot to Jerusalem, and buried him in his sepulchre with his fathers in the city of David.

29 And in the eleventh year of Joram the son of Ahab began Ahaziah to reign over Judah.

30 ¶ And when Jehu was come to Jezreel, Jezebel heard *of it*; and she painted her face, and tired her head, and looked out at a window.

31 And as Jehu entered in at the gate, she said, *Had* Zimri peace, who slew his master?

32 And he lifted up his face to the window, and said, *Who is* on my side? who? And there looked out to him two *or* three eunuchs.

33 And he said, Throw her down. So they threw her down: and *some* of her blood was sprinkled on the wall, and on the horses: and he trode her underfoot.

34 And when he was come in, he did eat and drink, and said, Go, see now this cursed *woman*, and bury her: for she *is* a king's daughter.

35 And they went to bury her: but they found no more of her than the scull, and the feet, and the palms of *her* hands.

36 Wherefore they came again, and told him. And he said, *This is* the word of the LORD, which he spake by his servant Elijah the Tishbite, saying, In the portion of Jezreel shall dogs eat the flesh of Jezebel:

37 And the carcase of Jezebel shall be as dung upon the face of the field in the portion of Jezreel; *so* that they shall not say, *This is* Jezebel.

TWELFTH SUNDAY AFTER TRINITY.

MORNING.

II. KINGS, CHAP. X.

FROM this chapter we learn the final accomplishment of Elijah's prophecy, in the total destruction of the house of Ahab. His was the third family of the kings of Israel extirpated for the same sin of idolatry. The family of Jeroboam was cut off by Baasha, that of Baasha by Zimri, and that of Ahab by Jehu:—three remarkable examples to show that evil men are not unfrequently made the instruments of God's vengeance upon the wicked. Though Jehu's zeal was, on account of its fervency, so far acceptable to God as to be rewarded with the promise, in v. 30. that his "children of the fourth generation should sit on the throne of Israel;" yet it was not such a zeal as became the chosen servant of the Lord. It was not devoted in purity and singleness of heart, to the glory of God; but was tainted by falsehood, stained with ferocity, and debased by a large admixture of carnal policy. "Jehu took no heed to walk in the law of the Lord God of Israel with all his heart." He suppressed, it is true, *one* form of idolatry, the worship of Baal; but for political purposes he encouraged another, namely, the worship of Jeroboam's golden calves at Dan and Bethel. This corruption, to which the people were but too ready to conform, began now to call down a national punishment, v. 32. and ended at length in the overthrow of the kingdom.

AND Ahab had seventy sons in Samaria. And Jehu wrote letters, and sent to Samaria, unto the rulers of Jezreel, to the elders, and to them that brought up Ahab's children, saying,

2 Now as soon as this letter cometh to you, seeing your master's sons *are* with you, and *there are* with you chariots and horses, a fenced city also, and armour;

3 Look even out the best and meetest of your master's sons, and set *him* on his father's throne, and fight for your master's house.

4 But they were exceedingly afraid, and said, Be-

hold, two kings stood not before him: how then shall we stand?

5 And he that *was* over the house, and he that *was* over the city, the elders also, and the bringers up of the children, sent to Jehu, saying, We *are* thy servants, and will do all that thou shalt bid us; we will not make any king: do thou *that which is* good in thine eyes.

6 Then he wrote a letter the second time to them, saying, If ye *be* mine, and if ye will hearken unto my voice, take ye the heads of the men your master's sons, and come to me to Jezreel by to morrow this time. Now the king's

sons, *being* seventy persons, *were* with the great men of the city, which brought them up.

7 And it came to pass, when the letter came to them, that they took the king's sons, and slew seventy persons, and put their heads in baskets, and sent him *them* to Jezreel.

8 ¶ And there came a messenger, and told him, saying, They have brought the heads of the king's sons. And he said, Lay ye them in two heaps at the entering in of the gate until the morning.

9 And it came to pass in the morning, that he went out, and stood, and said to all the people, Ye *be* righteous: behold, I conspired against my master, and slew him: but who slew all these?

10 Know now that there shall fall unto the earth nothing of the word of the LORD, which the LORD spake concerning the house of Ahab: for the LORD hath done *that* which he spake by his servant Elijah.

11 So Jehu slew all that remained of the house of Ahab in Jezreel, and all his great men, and his

kinsfolks, and his priests, until he left him none remaining.

12 ¶ And he arose and departed, and came to Samaria. *And* as he *was* at the shearing house in the way,

13 Jehu met with the brethren of Ahaziah king of Judah, and said, Who *are* ye? And they answered, We *are* the brethren of Ahaziah; and we go down to salute the children of the king and the children of the queen.

14 And he said, Take them alive. And they took them alive, and slew them at the pit of the shearing house, *even* two and forty men; neither left he any of them.

15 ¶ And when he *was* departed thence, he lighted on Jehonadab the son of Rechab *coming* to meet him, and he saluted him, and said to him, Is thine heart right, as my heart *is* with thy heart? And Jehonadab answered, It is. If it be, give *me* thine hand. And he gave *him* his hand; and he took him up to him into the chariot.

16 And he said, Come with me, and see my zeal for the LORD. So they

made him ride in his chariot.

17 And when he came to Samaria, he slew all that remained unto Ahab in Samaria, till he had destroyed him, according to the saying of the LORD, which he spake to Elijah.

18 ¶ And Jehu gathered all the people together, and said unto them, Ahab served Baal a little; *but* Jehu shall serve him much.

19 Now therefore call unto me all the prophets of Baal, all his servants, and all his priests; let none be wanting: for I have a great sacrifice *to do* to Baal; whosoever shall be wanting, he shall not live. But Jehu did *it* in subtilty, to the intent that he might destroy the worshippers of Baal.

20 And Jehu said, Proclaim a solemn assembly for Baal. And they proclaimed *it*.

21 And Jehu sent through all Israel: and all the worshippers of Baal came, so that there was not a man left that came not. And they came into the house of Baal; and the house of Baal was full from one end to another.

22 And he said unto him that *was* over the ves-

try, Bring forth vestments for all the worshippers of Baal. And he brought them forth vestments.

23 And Jehu went, and Jehonadab the son of Rechab, into the house of Baal, and said unto the worshippers of Baal, Search, and look that there be here with you none of the servants of the LORD, but the worshippers of Baal only.

24 And when they went in to offer sacrifices and burnt offerings, Jehu appointed fourscore men without, and said, *If* any of the men whom I have brought into your hands escape, *he that letteth him go*, his life *shall be* for the life of him.

25 And it came to pass, as soon as he had made an end of offering the burnt offering, that Jehu said to the guard and to the captains, Go in, *and* slay them; let none come forth. And they smote them with the edge of the sword; and the guard and the captains cast *them* out, and went to the city of the house of Baal.

26 And they brought forth the images out of the house of Baal, and burned them.

27 And they brake down

the image of Baal, and brake down the house of Baal, and made it a draught house unto this day.

28 Thus Jehu destroyed Baal out of Israel.

29 ¶ Howbeit *from* the sins of Jeroboam the son of Nebat, who made Israel to sin, Jehu departed not from after them, *to wit*, the golden calves that *were* in Beth-el, and that *were* in Dan.

30 And the LORD said unto Jehu, Because thou hast done well in executing *that which is* right in mine eyes, *and* hast done unto the house of Ahab according to all that *was* in mine heart, thy children of the fourth *generation* shall sit on the throne of Israel.

31 But Jehu took no heed to walk in the law of the LORD God of Israel with all his heart: for he departed not from the sins

of Jeroboam, which made Israel to sin.

32 ¶ In those days the LORD began to cut Israel short: and Hazael smote them in all the coasts of Israel;

33 From Jordan eastward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, which *is* by the river Arnon, even Gilead and Bashan.

34 Now the rest of the acts of Jehu, and all that he did, and all his might, *are* they not written in the book of the chronicles of the kings of Israel?

35 And Jehu slept with his fathers: and they buried him in Samaria. And Jehoahaz his son reigned in his stead.

36 And the time that Jehu reigned over Israel in Samaria *was* twenty and eight years.

EVENING.

II. KINGS, CHAP. XVIII.

THE kingdom of Judah participated largely in those sins which were the reproach of Israel. The people were accustomed habitually to violate the Law, by sacrificing on the high places instead of bringing their offerings to the temple at Jerusalem; and the worship of idols was publicly countenanced by several of their kings. Amongst these was Ahaz the father of Hezekiah, who fell into the grossest superstitions of the surrounding heathens. Hezekiah therefore had no slight task to perform when he undertook the work of reformation. His exertions, however, were crowned with success, because "the LORD was with him;" and he not only extirpated idolatry out of his own kingdom, but also, as we learn from the corresponding narrative in the book of Chronicles, out of the territories of Ephraim and Manasseh; and celebrated the passover at Jerusalem with greater pomp than had been witnessed since the time of Solomon.—The invasion of Samaria by the Assyrians did not extend its effects to him; but, as this chapter informs us, he too was in the course of a few years subjected to a similar visitation. Sennacherib, we read, having subdued many of the cities of Judah, sends messengers to Hezekiah to demand his unconditional submission. They acquit themselves of this commission in a strain of the utmost arrogance and impiety; boasting of their former conquests, and blasphemously comparing the God of Hezekiah, to the idol deities of Samaria.

Now it came to pass in the third year of Hoshea son of Elah king of Israel, *that* Hezekiah the son of Ahaz king of Judah began to reign.

2 Twenty and five years old was he when he began to reign; and he reigned twenty and nine years in Jerusalem. His mother's name also *was* Abi, the daughter of Zachariah.

3 And he did *that which was* right in the sight of the LORD, according to all that David his father did.

4 ¶ He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made: for unto those days the children of

Israel did burn incense to it: and he called it Nethushtan.

5 He trusted in the LORD God of Israel; so that after him was none like him among all the kings of Judah, nor *any* that were before him.

6 For he clave to the LORD, *and* departed not from following him, but kept his commandments, which the LORD commanded Moses.

7 And the LORD was with him; *and* he prospered whithersoever he went forth: and he rebelled against the king of Assyria, and served him not.

8 He smote the Philistines, *even* unto Gaza, and the borders thereof, from

the tower of the watchmen to the fenced city.

9 ¶ And it came to pass in the fourth year of king Hezekiah, which *was* the seventh year of Hoshea son of Elah king of Israel, *that* Shalmaneser king of Assyria came up against Samaria, and besieged it.

10 And at the end of three years they took it: *even* in the sixth year of Hezekiah, *that is* the ninth year of Hoshea king of Israel, Samaria was taken.

11 And the king of Assyria did carry away Israel unto Assyria, and put them in Halah and in Habor *by* the river of Gozan, and in the cities of the Medes:

12 Because they obeyed not the voice of the LORD their God, but transgressed his covenant, *and* all that Moses the servant of the LORD commanded, and would not hear *them*, nor do *them*.

13 ¶ Now in the fourteenth year of king Hezekiah did Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them.

14 And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have offended; return from me: that which

thou putttest on me will I bear. And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver and thirty talents of gold.

15 And Hezekiah gave *him* all the silver that was found in the house of the LORD, and in the treasures of the king's house,

16 At that time did Hezekiah cut off *the gold from* the doors of the temple of the LORD, and *from* the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria.

17 ¶ And the king of Assyria sent Tartan and Rabsaris and Rab-shakeh from Lachish to king Hezekiah with a great host against Jerusalem. And they went up and came to Jerusalem. And when they were come up, they came and stood by the conduit of the upper pool, which *is* in the highway of the fuller's field.

18 And when they had called to the king, there came out to them Eliakim the son of Hilkiah, which *was* over the household, and Shebna the scribe, and Joah the son of Asaph the recorder.

19 And Rab-shakeh said unto them, Speak ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence is this wherein thou trustest?

20 Thou sayest, (but *they are but vain words,*) *I have* counsel and strength for the war. Now on whom dost thou trust, that thou rebellest against me?

21 Now, behold, thou trustest upon the staff of this bruised reed, *even* upon Egypt, on which if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt unto all that trust on him.

22 But if ye say unto me, We trust in the LORD our God: is not that he, whose high places and whose altars Hezekiah hath taken away, and hath said to Judah and Jerusalem, Ye shall worship before this altar in Jerusalem?

23 Now therefore, I pray thee, give pledges to my lord the king of Assyria, and I will deliver thee two thousand horses, if thou be able on thy part to set riders upon them.

24 How then wilt thou turn away the face of one captain of the least of my

master's servants, and put thy trust on Egypt for chariots and for horsemen?

25 Am I now come up without the LORD against this place to destroy it? The LORD said to me, Go up against this land, and destroy it.

26 Then said Eliakim the son of Hilkiah, and Shebna, and Joah, unto Rab-shakeh, Speak I pray thee, to thy servants in the Syrian language; for we understand *it*; and talk not with us in the Jews' language in the ears of the people that *are* on the wall.

27 But Rab-shakeh said unto them, Hath my master sent me to thy master, and to thee, to speak these words? *hath he not sent me* to the men which sit on the wall, that they may eat their own dung, and drink their own piss with you?

28 Then Rab-shakeh stood and cried with a loud voice in the Jews' language, and spake, saying, Hear the word of the great king, the king of Assyria:

29 Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you out of his hand:

30 Neither let Hezekiah make you trust in the

LORD, saying, The LORD will surely deliver us, and this city shall not be delivered into the hand of the king of Assyria.

31 Hearken not to Hezekiah: for thus saith the king of Assyria, Make *an agreement* with me by a present, and come out to me, and *then* eat ye every man of his own vine, and every one of his fig tree, and drink ye every one the waters of his cistern:

32 Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of oil olive and of honey, that ye may live, and not die: and hearken not unto Hezekiah, when he persuadeth you, saying, The LORD will deliver us.

33 Hath any of the gods of the nations delivered at all his land out of the hand of the king of Assyria?

34 Where *are* the gods of Hamath, and of Arpad? where *are* the gods of Sepharvaim, Hena, and Ivah? have they delivered Samaria out of mine hand?

35 Who *are* they among all the gods of the countries, that have delivered their country out of mine hand, that the LORD should deliver Jerusalem out of mine hand?

36 But the people held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.

37 Then came Eliakim the son of Hilkiah, which *was* over the household, and Shebna the scribe, and Joah the son of Asaph the recorder, to Hezekiah with *their* clothes rent, and told him the words of Rab-shakeh.

THIRTEENTH SUNDAY AFTER
TRINITY.

MORNING.

II. KINGS, CHAP. XIX.

THE beautiful Chapter before us is a consoling illustration of the superintending providence of God, and of his readiness to protect those that trust in him, however dangerous may be their state, or however powerful their enemies. Hezekiah king of Judah, having been threatened by the General of the king of Assyria with destruction, covers himself with sackcloth, and applies in his distress to Isaiah, the Prophet of the most high God. He returns to Hezekiah a favourable answer. But the Assyrian General, being called away for a season, and fearing lest Hezekiah should draw encouragement from the circumstance, sends him a threatening letter, in which he tells the king of Judah that his God could no more protect him than the false gods of the nations could protect the countries over which they were thought to preside. This letter Hezekiah spreads before the LORD; and, in a beautiful address to the Almighty, invokes him to see and to punish the blasphemy and pride of its author. To this prayer an answer is immediately returned, through the mouth of Isaiah, in which Sennacherib and all his hosts are defied, Jerusalem represented as laughing him to scorn, his vaunted might and vain boasts ridiculed and despised, his true character, as an instrument in the hands of the God of Israel, pointed out to him, his vain attempt to besiege the city, and his humiliating return, foretold—and all this, because the LORD will defend this city for his own sake and for his servant David's sake. This declaration of the Almighty is dreadfully accomplished; "The angel of the LORD that night smote in the camp of the Assyrians an hundred fourscore and five thousand." Sennacherib himself returned to Nineveh, where he was soon after murdered by two of his own children.

AND it came to pass, when trouble, and of rebuke, king Hezekiah heard *it*, and blasphemy: for the that he rent his clothes, children are come to the and covered himself with birth, and *there* is not sackcloth, and went into strength to bring forth. the house of the LORD.

2 And he sent Eliakim, thy God will hear all the which *was* over the house- words of Rab-shakeh, hold, and Shebna the whom the king of Assyria scribe, and the elders of his master hath sent to the priests, covered with reproach the living God; sackcloth, to Isaiah the and will reprove the words prophet the son of Amos. which the LORD thy God

3 And they said unto hath heard: wherefore lift him, Thus saith Hezeki- up *thy* prayer for the rem- ab, This day *is* a day of nant that are left.

5 So the servants of Assyria have done to all lands, by destroying them utterly; and shalt thou be delivered?

6 ¶ And Isaiah said unto them; Thus shall ye say to your master, Thus saith the LORD, Be not afraid of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed me.

7 Behold, I will send a blast upon him, and he shall hear a rumour, and shall return to his own land; and I will cause him to fall by the sword in his own land.

8 ¶ So Rab-shakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish.

9 And when he heard say of Tirhakah king of Ethiopia, Behold, he is come out to fight against thee: he sent messengers again unto Hezekiah, saying,

10 Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria.

11 Behold, thou hast heard what the kings of

Assyria have done to all lands, by destroying them utterly; and shalt thou be delivered?

12 Have the gods of the nations delivered them which my fathers have destroyed; as Gozan, and Haran, and Rezeph, and the children of Eden which were in Thelasar?

13 Where is the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah?

14 ¶ And Hezekiah received the letter of the hand of the messengers, and read it; and Hezekiah went up into the house of the LORD, and spread it before the LORD.

15 And Hezekiah prayed before the LORD, and said, O LORD God of Israel, which dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth.

16 LORD, bow down thine ear, and hear: open LORD, thine eyes, and see: and hear the words of Sennacherib, which hath sent him to reproach the living God.

17 Of a truth, LORD, the kings of Assyria have

destroyed the nations and their lands,

18 And have cast their gods into the fire: for they *were* no gods, but the work of men's hands, wood and stone: therefore they have destroyed them.

19 Now therefore, O LORD our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou *art* the LORD God, *even* thou only.

20 ¶ Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith the LORD God of Israel, *That* which thou hast prayed to me against Sennacherib king of Assyria I have heard.

21 *This is* the word that the LORD hath spoken concerning him; The virgin the daughter of Zion hath despised thee, *and* laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.

22 Whom hast thou reproached and blasphemed? and against whom hast thou exalted *thy* voice, and lifted up thine eyes on high? *even* against the Holy One of Israel.

23 By thy messengers thou hast reproached the

LORD, and hast said, With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down the tall cedar trees thereof, *and* the choice fir trees thereof: and I will enter into the lodgings of his borders, *and into* the forest of his Carmel.

24 I have digged and drunk strange waters, and with the sole of my feet have I dried up all the rivers of besieged places.

25 Hast thou not heard long ago *how* I have done it, *and* of ancient times that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste fenced cities *into* ruinous heaps.

26 Therefore their inhabitants were of small power, they were dismayed and confounded: they were *as* the grass of the field, and *as* the green herb, *as* the grass on the house tops, and *as* corn blasted before it be grown up.

27 But I know thy abode, and thy going out, and thy coming in, and thy rage against me.

28 Because thy rage against me and thy tumult is come up into mine ears,

therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

29 And this *shall be* a sign unto thee, Ye shall eat this year such things as grow of themselves, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof.

30 And the remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward.

31 For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the LORD *of hosts* shall do this.

32 Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it.

33 By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.

34 For I will defend this city, to save it, for mine own sake, and for my servant David's sake.

35 ¶ And it came to pass that night, that the angel of the LORD went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they *were* all dead corpses.

36 So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.

37 And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword: and they escaped into the land of Armenia. And Esarhaddon his son reigned in his stead.

EVENING.

II. KINGS, CHAP. XXIII.

ONLY fifty seven years elapsed between the death of Hezekiah and the accession of Josiah; yet in that short interval the traces of Hezekiah's reformation were so completely obliterated, that when Josiah, alarmed by the predictions of the prophetess Huldah, undertook a similar work, he found the people sunk lower than ever in the abominations of idolatry. The Law of Moses had ceased to be enforced; and its provisions were unknown even to the High Priest, until a copy of it was accidentally found in the temple. As soon as the king became acquainted with its contents, he hastened to make them known to the people, and to renew the covenant which God had made with their fathers, by a solemn celebration of the Passover. He also defiled and overthrew all the monuments of idolatry, and amongst them the altar at Bethel, the destruction of which is more particularly deserving of notice, as it had been prophesied 340 years before.—Josiah was the last pious king of Judah. His successors relapsed into the iniquities which he had exerted himself to abolish; and at length God was provoked to remove Judah, as he had before removed Israel, out of his sight, and to sell them into captivity to the king of Assyria.

AND the king sent, and they gathered unto him all the elders of Judah and of Jerusalem.

2 And the king went up into the house of the LORD, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great: and he read in their ears all the words of the book of the covenant which was found in the house of the LORD.

3 ¶ And the king stood by a pillar, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments and his testimonies and his statutes with all *their* heart and all *their* soul, to perform the words

of this covenant that were written in this book. And all the people stood to the covenant.

4 And the king commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the LORD all the vessels that were made for Baal, and for the grove, and for all the host of heaven: and he burned them without Jerusalem in the field of Kidron, and carried the ashes of them unto Beth-el.

5 And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the

places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven.

6 And he brought out the grove from the house of the LORD, without Jerusalem, unto the brook Kidron, and burned it at the brook Kidron, and stamped it small to powder, and cast the powder thereof upon the graves of the children of the people.

7 And he brake down the houses of the sodomites, that *were* by the house of the LORD, where the women wove hangings for the grove.

8 And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had burned incense, from Geba to Beersheba, and brake down the high places of the gates that *were* in the entering in of the gate of Joshua the governor of the city, which *were* on a man's left hand at the gate of the city.

9 Nevertheless the priests of the high places came not up to the altar of the LORD in Jerusalem, but they did eat of the unlea-

vened bread among their brethren.

10 And he defiled Topheth, which *is* in the valley of the children of Hinom, that no man might make his son or his daughter to pass through the fire to Molech.

11 And he took away the horses that the kings of Judah had given to the sun, at the entering in of the house of the LORD, by the chamber of Nathanaelech the chamberlain, which *was* in the suburbs, and burned the chariots of the sun with fire.

12 And the altars that *were* on the top of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which Manasseh had made in the two courts of the house of the LORD, did the king beat down, and brake *them* down from thence, and cast the dust of *them* into the brook Kidron.

13 And the high places that *were* before Jerusalem, which *were* on the right hand of the mount of corruption, which Solomon the king of Israel had builded for Ashtoreth the abomination of the Zidonians, and for Chemosh the abomination of the

Moabites, and for Milcom the abomination of the children of Ammon, did the king defile.

14 And he brake in pieces the images, and cut down the groves, and filled their places with the bones of men.

15 ¶ Moreover the altar that *was* at Beth-el, and the high place which Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place he brake down, and burned the high place, and stamped it small to powder, and burned the grove.

16 And as Josiah turned himself, he spied the sepulchres that *were* there in the mount, and sent, and took the bones out of the sepulchres, and burned *them* upon the altar, and polluted it, according to the word of the LORD which the man of God proclaimed, who proclaimed these words.

17 Then he said, What title *is* that that I see? And the men of the city told him, *It is* the sepulchre of the man of God, which came from Judah, and proclaimed these things that thou hast done against the altar of Beth-el.

18 And he said, Let him alone; let no man move his bones. So they let his bones alone, with the bones of the prophet that came out of Samaria.

19 And all the houses also of the high places that *were* in the cities of Samaria, which the kings of Israel had made to provoke *the LORD* to anger, Josiah took away, and did to them according to all the acts that he had done in Beth-el.

20 And he slew all the priests of the high places that *were* there upon the altars, and burned men's bones upon them, and returned to Jerusalem.

21 ¶ And the king commanded all the people, saying, Keep the passover unto the LORD your God, as *it is* written in the book of this covenant.

22 Surely there was not holden such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah;

23 But in the eighteenth year of king Josiah, *wherein* this passover was holden to the LORD in Jerusalem.

24 ¶ Moreover the *workers* with familiar spirits,

and the wizards, and the images, and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might perform the words of the law which were written in the book that Hilkiab the priest found in the house of the LORD.

25 And like unto him was there no king before him, that turned to the LORD with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there *any* like him.

26 ¶ Notwithstanding the LORD turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the provocations that Manasseh had provoked him withal.

27 And the LORD said, I will remove Judah also out of my sight, as I have removed Israel, and will cast off this city Jerusalem which I have chosen, and the house of which I said, My name shall be there.

28 Now the rest of the acts of Josiah, and all that he did, *are* they not written

in the book of the chronicles of the kings of Judah?

29 ¶ In his days Pharaoh-nechoh king of Egypt went up against the king of Assyria to the river Euphrates: and king Josiah went against him; and he slew him at Megiddo, when he had seen him.

30 And his servants carried him in a chariot dead from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre. And the people of the land took Jehoahaz the son of Josiah, and anointed him, and made him king in his father's stead.

31 ¶ Jehoahaz *was* twenty and three years old when he began to reign; and he reigned three months in Jerusalem. And his mother's name *was* Hamutal, the daughter of Jeremiah of Libnah.

32 And he did *that which was* evil in the sight of the LORD, according to all that his fathers had done

33 And Pharaoh-nechoh put him in bands at Riblah in the land of Hamath, that he might not reign in Jerusalem; and put the land to a tribute of an hundred talents of silver, and a talent of gold.

34 And Pharaoh-nechoh land, of every one accord-
made Eliakim the son of ing to his taxation, to give
Josiah king in the room it unto Pharaoh-nechoh.

of Josiah his father, and 36 ¶ Jehoiakim *was*
turned his name to Jehoia- twenty and five years old
kim, and took Jehoahaz when he began to reign;
away: and he came to E- and he reigned eleven years
gypt and died there. in Jerusalem. And his

35 And Jehoiakim gave mother's name *was* Zebu-
the silver and the gold to dah, the daughter of Pe-
Pharaoh; but he taxed the daiah of Rumah.

land to give the money ac- 37 And he did *that which*
cording to the command- *was* evil in the sight of the
ment of Pharaoh: he ex- LORD, according to all
acted the silver and the that his fathers had done.

gold of the people of the



FOURTEENTH SUNDAY AFTER TRINITY.

MORNING.

JEREMIAH, CHAP. V.

JEREMIAH,—who, from an expression in the fifth verse of his first chapter, has been sometimes styled *an appointed prophet of the gentiles*, —is evidently however, at present, addressing himself, solely, to the Jews. He denounces, even in “the streets of Jerusalem,” their extreme impiety and corruption; and threatens that “the LORD will visit them for these things;” although, in consequence no doubt, of the covenant which He had made with their forefathers, it is not his intention to “make a full end.” The nation which the LORD was “to bring upon them from afar,” may either signify the Chaldeans, or, at a later period, the Romans; in many particulars the character will suit both; and perhaps it was so intended. In a strain of glowing eloquence, God Almighty is represented as contrasting his own power, with his people’s folly in rebelling against that power: and the chapter concludes with an account of that “wonderful and horrible thing,” which “is committed in the land:” namely, that “the prophets prophesy falsely, and the priests bear rule by their means;” a species of *moral profligacy*, which, for enormity can hardly be equalled.

RUN yeto and fro through find a man, if there be *any*
the streets of Jerusalem, that executeth judgment,
and see now, and know, that seeketh the truth; and
and seek in the broad I will pardon it.
places thereof, if ye can 2 And though they say,

The LORD liveth; surely they swear falsely.

3 O LORD, *are* not thine eyes upon the truth? thou hast stricken them, but they have not grieved; thou hast consumed them, *but* they have refused to receive correction: they have made their faces harder than a rock; they have refused to return.

4 Therefore I said, Surely these *are* poor; they are foolish: for they know not the way of the LORD, *nor* the judgment of their God.

5 I will get me unto the great men, and will speak unto them; for they have known the way of the LORD, *and* the judgment of their God: but these have altogether broken the yoke, *and* burst the bonds.

6 Wherefore a lion out of the forest shall slay them, *and* a wolf of the evenings shall spoil them, a leopard shall watch over their cities: every one that goeth out thence shall be torn in pieces: because their transgressions are many, *and* their backslidings are increased.

7 ¶ How shall I pardon thee for this? thy children have forsaken me, and sworn by *them that are no*

gods: when I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots' houses.

8 They were *as* fed horses in the morning: every one neighed after his neighbour's wife.

9 Shall I not visit for these *things*? saith the LORD: and shall not my soul be avenged on such a nation as this?

10 ¶ Go ye up upon her walls, and destroy; but make not a full end: take away her battlements; for they *are* not the LORD's.

11 For the house of Israel and the house of Judah have dealt very treacherously against me, saith the LORD.

12 They have belied the LORD, and said, *It is* not he; neither shall evil come upon us; neither shall we see sword nor famine:

13 And the prophets shall become wind, and the word *is* not in them: thus shall it be done unto them.

14 Wherefore thus saith the LORD God of hosts, Because ye speak this word, behold, I will make my words in thy mouth

fire, and this people wood, and it shall devour them.

15 Lo, I will bring a nation upon you from far, O house of Israel, saith the LORD: it *is* a mighty nation, it *is* an ancient nation, a nation whose language thou knowest not, neither understandest what they say.

16 Their quiver *is* as an open sepulchre, they *are* all mighty men.

17 And they shall eat up thine harvest, and thy bread, *which* thy sons and thy daughters should eat: they shall eat up thy flocks and thine herds: they shall eat up thy vines and thy fig trees: they shall impoverish thy fenced cities, wherein thou trustedst, with the sword.

18 Nevertheless in those days, saith the LORD, I will not make a full end with you.

19 ¶ And it shall come to pass, when ye shall say, Wherefore doeth the LORD our God all these *things* unto us? then shalt thou answer them, Like as ye have forsaken me, and served strange gods in your land, so shall ye serve strangers in a land *that is* not your's.

20 Declare this in the

house of Jacob, and publish it in Judah, saying,

21 Hear now this, O foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not:

22 Fear ye not me? saith the LORD: will ye not tremble at my presence, which have placed the sand *for* the bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it?

23 But this people hath a revolting and a rebellious heart; they are revolted and gone.

24 Neither say they in their heart, Let us now fear the LORD our God, that giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest.

25 ¶ Your iniquities have turned away these *things*, and your sins have withholden good *things* from you.

26 For among my people are found wicked *men*: they lay wait, as he that
Z 3

setteth snares; they set a trap, they catch men.

27 As a cage is full of birds, so *are* their houses full of deceit: therefore they are become great, and waxen rich.

28 They are waxen fat, they shine: yea, they overpass the deeds of the wicked: they judge not the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not judge.

29 Shall I not visit for these *things*? saith the LORD: shall not my soul be avenged on such a nation as this?

30 ¶ A wonderful and horrible thing is committed in the land;

31 The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?

EVENING.

JEREMIAH, CHAP. XXII.

THE members of "the house of the king of Judah" are, here, most emphatically warned, that, upon their own conduct, depends their prosperity, or their "desolation;" and indeed, under the first covenant we may, generally remark, that the temporal felicity, either of the people as a body, or of their rulers as individuals, was apportioned to the respect evinced by them, for the LORD's commandments. "Weep ye not for the dead," in verse 10th, alludes to Josiah, whose death was an instance of the divine mercy, since he was thereby *taken away from the evil to come*. But his descendants, who neither did "judgment nor justice," are described as being, indeed, objects of pity and lamentation: nor shall we often meet with more beautiful passages than those, in which the fates of Jehoiakim and Jeconiah are, here, foretold—"Write ye, this man childless," is a prophetic denunciation of one of the greatest calamities, in its way, which could befall a scion of the royal house of Judah. They expected their Messiah to be a temporal Prince, who should be *of the house and lineage of David*; consequently, he, who left no family behind him, could not hope, that the Shiloh should spring from his loins.

THUS saith the LORD; Go down to the house of the king of Judah, and speak there this word,

2 And say, Hear the word of the LORD, O king of Judah, that sittest upon the throne of David, thou, and thy servants, and thy

people that enter in by these gates:

3 Thus saith the LORD; Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor: and do no wrong, do no violence to the stranger, the father-

less, nor the widow, neither shed innocent blood in this place.

4 For if ye do this thing indeed, then shall there enter in by the gates of this house kings sitting upon the throne of David, riding in chariots and on horses, he, and his servants, and his people.

5 But if ye will not hear these words, I swear by myself, saith the LORD, that this house shall become a desolation.

6 For thus saith the LORD unto the king's house of Judah; thou *art* Gilead unto me, and the head of Lebanon: *yet* surely I will make thee a wilderness, and cities *which* are not inhabited.

7 And I will prepare destroyers against thee, every one with his weapons: and they shall cut down thy choice cedars, and cast *them* into the fire.

8 And many nations shall pass by this city, and they shall say every man to his neighbour, Wherefore hath the LORD done thus unto this great city?

9 Then they shall answer, Because they have forsaken the covenant of the LORD their God, and worshipped other gods,

and served them.

10 ¶ Weep ye not for the dead, neither bemoan him: *but* weep sore for him that goeth away: for he shall return no more, nor see his native country.

11 For thus saith the LORD touching Shallum the son of Josiah king of Judah, which reigned instead of Josiah his father, which went forth out of this place; He shall not return thither any more:

12 But he shall die in the place whither they have led him captive, and shall see this land no more.

13 ¶ Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; *that* useth his neighbour's service without wages, and giveth him not for his work;

14 That saith, I will build me a wide house and large chambers, and cutteth him out windows; and *it is* ceiled with cedar, and painted with vermillion.

15 Shalt thou reign, because thou closest *thyself* in cedar? did not thy father eat and drink, and do judgment and justice, and then *it was* well with him?

16 He judged the cause of the poor and needy;

then *it was well with him* : anon, that makest thy nest *was* not this to know me? in the cedars, how gracious shalt thou be when saith the LORD.

17 But thine eyes and thine heart *are* not but for thy covetousness, and for to shed innocent blood, and for oppression, and for violence, to do *it*.

18 Therefore thus saith the LORD concerning Jehoiakim the son of Josiah king of Judah; They shall not lament for him, *saying*, Ah my brother! or, Ah sister! they shall not lament for him, *saying*, Ah lord! or, Ah his glory!

19 He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem.

20 ¶ Go up to Lebanon, and cry; and lift up thy voice in Bashan, and cry from the passages: for all thy lovers are destroyed.

21 I spake unto thee in thy prosperity: *but* thou saidst, I will not hear. *This hath been* thy manner from thy youth, that thou obeyedst not my voice.

22 The wind shall eat up all thy pastors, and thy lovers shall go into captivity: surely then shalt thou be ashamed and confounded for all thy wickedness.

23 O inhabitant of Leb-

24 *As* I live, saith the LORD, though Coniah the son of Jehoiakim king of Judah were the signet upon my right hand, yet would I pluck thee thence;

25 And I will give thee into the hand of them that seek thy life, and into the hand of *them* whose face thou fearest, even into the hand of Nebuchadrezzar king of Babylon, and into the hands of the Chaldeans.

26 And I will cast thee out, and thy mother that bare thee, into another country, where ye were not born; and there shall ye die.

27 But to the land whereunto they desire to return, thither shall they not return.

28 *Is* this man Coniah a despised broken idol? *is he* a vessel wherein *is* no pleasure? wherefore are they cast out, he and his seed, and are cast into a land which they know not?

29 O earth, earth, earth, hear the word of the LORD.

30 Thus saith the LORD, Write ye this man child-

less, a man *that* shall not prosper, sitting upon the throne of David, and no man of his seed shall ling any more in Judah.



FIFTEENTH SUNDAY AFTER TRINITY.

MORNING.

JEREMIAH, CHAP. XXXV.

God's prophets were wont to convey, either their prognostications or their instructions, by means of symbolical agency: but this practice was rather adopted by them, as being the usual style of the period and country, than introduced as a novelty, which should, on that account, seem more impressive. The behaviour of the Jewish nation "in the days of Jehoiakim, son of Josiah, king of Judah," was so disobedient and disrespectful towards their heavenly Father, that Jeremiah was directed to draw a comparison between it and the conduct of a certain family, which had received some particular injunctions from the mouth of their being. The Rechabites were commanded by their ancestors, to "dwell in tents," and to "drink no wine:" the former behest was rendered impracticable from circumstances, but with the latter they complied most strictly: "then came the word of the LORD unto Jeremiah," enjoining him to "tell the men of Judah," that, inasmuch as the Rechabites had "performed the commandment of their father," their obedience should be rewarded: whilst upon "Judah, and upon all the inhabitants of Jerusalem," He should pour out his judgments, for their contrary conduct. The moral of this is plain enough, and its application is, moreover, universal.

THE word which came unto Jeremiah from the LORD in the days of Jehoiakim the son of Josiah king of Judah, saying,

2 Go unto the house of the Rechabites, and speak unto them, and bring them into the house of the LORD, into one of the chambers, and give them wine to drink.

3 Then I took Jaazaniah the son of Jeremiah, the son of Habaziniyah, and his brethren, and all his sons, and the whole house of the Rechabites;

4 And I brought them into the house of the LORD, into the chamber of the sons of Hanan, the son of Igdaliah, a man of God, which *was* by the chamber of the princes, which *was* above the chamber of Maaseiah the son of Shallum, the keeper of the door:

5 And I set before the sons of the house of the Rechabites pots full of wine, and cups, and I said unto them, Drink ye wine.

6 But they said, We will drink no wine; for Jona-dab the son of Rechab our

father commanded us, saying, Ye shall drink no wine, *neither* ye, nor your sons for ever:

7 Neither shall ye build house, nor sow seed, nor plant vineyard, nor have *any*: but all your days ye shall dwell in tents; that ye may live many days in the land where ye *be* strangers.

8 Thus have we obeyed the voice of Jonadab the son of Rechab our father in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters;

9 Nor to build houses for us to dwell in: neither have we vineyard, nor field, nor seed:

10 But we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us.

11 But it came to pass, when Nebuchadrezzar king of Babylon came up into the land, that we said, Come, and let us go to Jerusalem for fear of the army of the Chaldeans, and for fear of the army of the Syrians: so we dwell at Jerusalem.

12 ¶ Then came the word of the LORD unto Jeremiah, saying,

13 Thus saith the LORD of hosts, the God of Israel; Go and tell the men of Judah and the inhabitants of Jerusalem, Will ye not receive instruction to hearken to my words? saith the LORD.

14 The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment: notwithstanding I have spoken unto you, rising early and speaking; but ye hearkened not unto me.

15 I have sent also unto you all my servants the prophets, rising up early and sending *them*, saying, Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers: but ye have not inclined your ear, nor hearkened unto me.

16 Because the sons of Jonadab the son of Rechab have performed the commandment of their father, which he commanded them; but this people hath not hearkened unto me:

17 Therefore thus saith the LORD God of hosts, the God of Israel; Behold, I will bring upon Judah and upon all the inhabitants of Jerusalem all the evil that I have pronounced against them: because I have spoken unto them, but they have not heard; and I have called unto them, but they have not answered.

18 ¶ And Jeremiah said unto the house of the Re-

chabites, Thus saith the LORD of hosts, the God of Israel; Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you:

19 Therefore thus saith the LORD of hosts, the God of Israel; Jonadab the son of Rechab shall not want a man to stand before me for ever.

EVENING.

JEREMIAH, CHAP. XXXVI.

WE are told, in this chapter, that the prophet was directed to commit all his previously delivered predictions to writing; in hopes that when Jehoiakim heard them read before him, he might repent and be saved: "it may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return, every man, from his evil way, that I may forgive their iniquity and their sin"—which sentence, by the way, expressly contradicts the doctrine of predestination or infallible decrees; for, if the *possibility* existed, that such a consequence should arise from the king's hearing those denunciations of future woe, it follows as a necessary corollary, that his fate was not decided, until he himself put the seal to it by his impious defiance of God's anger. Jehoiakim's folly in cutting the roll to pieces and in burning it, did not avert or remove the danger; on the contrary, in the second roll, were contained not only "all the words of the book which Jehoiakim king of Judah had burnt in the fire;" but also "there were added besides unto them many like words:" *more evils* were foreboded to the man who had thus set his Maker at nought; let us avail ourselves of the lesson so obviously conveyed to us, and display another spirit, *lest, haply, we be found even to fight against God.*

AND it came to pass in the fourth year of Jehoiakim the son of Josiah king of Judah, *that* this word came unto Jeremiah from the LORD, saying,

2 Take thee a roll of a book, and write therein all the words that I have spoken unto thee against Israel, and against Judah, and against all the nations, from the day I spake unto thee, from the days of Josiah, even unto this day.

3 It may be that the

house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way; that I may forgive their iniquity and their sin.

4 Then Jeremiah called Baruch the son of Neriah: and Baruch wrote from the mouth of Jeremiah all the words of the LORD, which he had spoken unto him, upon a roll of a book.

5 And Jeremiah commanded Baruch, saying, I *am* shut up; I cannot go into the house of the LORD:

6 Therefore go thou, and read in the roll, which thou hast written from my mouth, the words of the LORD in the ears of the people in the LORD's house upon the fasting day: and also thou shalt read them in the ears of all Judah that come out of their cities.

7 It may be they will present their supplication before the LORD, and will return every one from his evil way: for great *is* the anger and the fury that the LORD hath pronounced against this people.

8 And Baruch the son of Neriah did according to all that Jeremiah the

prophet commanded him, reading in the book the words of the LORD in the LORD's house.

9 And it came to pass in the fifth year of Jehoiakim the son of Josiah king of Judah, in the ninth month, *that* they proclaimed a fast before the LORD to all the people in Jerusalem, and to all the people that came from the cities of Judah unto Jerusalem.

10 Then read Baruch in the book the words of Jeremiah in the house of the LORD, in the chamber of Gemariah the son of Shaphan the scribe, in the higher court, at the entry of the new gate of the LORD's house, in the ears of all the people.

11 ¶ When Michaiah the son of Gemariah, the son of Shaphan, had heard out of the book all the words of the LORD,

12 Then he went down into the king's house, into the scribe's chamber: and, lo, all the princes sat there, *even* Elishama the scribe, and Delaiah the son of Shemaiah, and Elnathan the son of Achbor, and Gemariah the son of Shaphan, and Zedekiah the son of Hananiah, and all the princes.

13 Then Michaiah declared unto them all the words that he had heard, when Baruch read the book in the ears of the people.

14 Therefore all the princes sent Jehudi the son of Nethaniah, the son of Shelemiah, the son of Cushi, unto Baruch, saying, Take in thine hand the roll wherein thou hast read in the ears of the people, and come. So Baruch, the son of Neriah took the roll in his hand, and came unto them.

15 And they said unto him, Sit down now, and read it in our ears. So Baruch read *it* in their ears.

16 Now it came to pass, when they had heard all the words, they were afraid both one and other, and said unto Baruch, We will surely tell the king of all these words.

17 And they asked Baruch, saying, Tell us now, How didst thou write all these words at his mouth?

18 Then Baruch answered them, He pronounced all these words unto me with his mouth, and I wrote *them* with ink in the book.

19 Then said the princes unto Baruch, Go, hide

thee, thou and Jeremiah; and let no man know where ye be.

20 ¶ And they went in to the king into the court, but they laid up the roll in the chamber of Elishama the scribe, and told all the words in the ears of the king.

21 So the king sent Jehudi to fetch the roll: and he took it out of Elishama the scribe's chamber. And Jehudi read it in the ears of the king, and in the ears of all the princes which stood beside the king.

22 Now the king sat in the winter-house in the ninth month: and *there was a fire* on the hearth burning before him.

23 And it came to pass, *that* when Jehudi had read three or four leaves, he cut it with the penknife, and cast *it* into the fire that *was* on the hearth, until all the roll was consumed in the fire that *was* on the hearth.

24 Yet they were not afraid, nor rent their garments, *neither* the king, nor any of his servants that heard all these words.

25 Nevertheless Elnathan and Delaiah and Gemariah had made intercession to the king that he

would not burn the roll: but he would not hear them. to cease from thence man and beast?

26 But the king commanded Jerahmeel the son of Hammelech, and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to take Baruch the scribe and Jeremiah the prophet: but the LORD hid them.

27 ¶ Then the word of the LORD came to Jeremiah, after that the king had burned the roll, and the words which Baruch wrote at the mouth of Jeremiah saying,

28 Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned.

29 And thou shalt say to Jehoiakim king of Judah, Thus saith the LORD; Thou hast burned this roll, saying, Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause

30 Therefore thus saith the LORD of Jehoiakim king of Judah; He shall have none to sit upon the throne of David: and his dead body shall be cast out in the day to the heat, and in the night to the frost.

31 And I will punish him and his seed and his servants for their iniquity; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them; but they hearkened not.

32 ¶ Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire: and there were added besides unto them many like words.

SIXTEENTH SUNDAY AFTER TRINITY.

MORNING.

EZEKIEL, CHAP. II.

THIS prophet, whose predictions are clad in a more figurative and mysterious style, than perhaps those of any of the others, was of the number of the captives carried away to Babylon, with Jehoiakim, king of Judah. His prophecies were, therefore all delivered to his countrymen, in the day of their captivity, which being also the day of their punishment for former disobedience, God Almighty might not wish to speak so plainly to them, as if they had deserved milder treatment at his hands. Enough was made known to keep their hopes alive, but not fully to gratify their curiosity. In this chapter, we find Ezekiel sent to his brethren, the bearer of a divine message: but their former obstinacy is represented as being so great, that it is uncertain "whether they will hear, or whether they will forbear, for they are most rebellious." The prophet is commanded, however, to show himself unlike them in his demeanor, and to obey the divine will by swallowing a roll, in which was written "lamentations and mourning and woe." This incident is supposed to have taken place in a vision, and to have indicated the miseries which he was appointed to foretell.

AND he said unto me, Son of man, stand upon thy feet, and I will speak unto thee.

2 And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me.

3 And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me: they and their fathers have transgressed against me, even unto this very day.

4 For they are impudent children and stiff-hearted. I do send thee unto them; and thou shalt say unto them, Thus saith the Lord GOD.

5 And they, whether they will hear, or whether they will forbear, (for they are a rebellious house,) yet shall know that there hath been a prophet among them.

6 ¶ And thou, son of man, be not afraid of them, neither be afraid of their words, though briers and thorns be with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house.

7 And thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they are most rebellious.

8 But thou, son of man, unto me; and lo, a roll of hear what I say unto thee; a book *was* therein; Be not thou rebellious like that rebellious house; open thy mouth, and eat that I give thee.

9 ¶ And when I looked, therein lamentations, and behold, an hand *was* sent mourning, and woe.

EVENING.

EZEKIEL, CHAP. XIII.

IN this chapter, Ezekiel is directed to "prophecy against the prophets of Israel, that prophesy:" for they deluded God's people with lying divinations, saying "peace, and there was no peace;" which means that they soothed the guilty consciences of their countrymen, with false promises of deliverance from their captivity. In this system of deception, it would seem that they upheld one another: at least, such is the most obvious signification of the words, "one built up a wall, and others daubed it with untempered mortar." The Jewish women, also, had in many instances assumed the character of prophetesses, and God's anger is warmly expressed against the tricks and contrivances, by which they are emphatically represented as "hunting the souls of the people." Their predictions were all calculated to encourage the wicked in their evil ways, and to depress the spirit of the righteous; which alone, sufficiently disproved their claim to inspiration. But God threatens to "deliver his people out of their hands;" as, sooner or later He will, undoubtedly, do in the case of all good men, who are oppressed or otherwise disturbed by the ungodly.

AND the word of the LORD came unto me, saying,

2 Son of man, prophesy against the prophets of Israel that prophesy, and say thou unto them that prophesy out of their own hearts, Hear ye the word of the LORD;

3 Thus saith the Lord GOD; Woe unto the foolish prophets, that follow their own spirit, and have seen nothing!

4 O Israel, thy prophets are like the foxes in the deserts.

5 Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the LORD.

6 They have seen vanity and lying divination, saying, The LORD saith: and the LORD hath not sent them: and they have made others to hope that they would confirm the word.

7 Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The LORD saith it; albeit I have not spoken?

8 Therefore thus saith the Lord GOD; Because ye have spoken vanity, and seen lies, therefore, behold, I *am* against you, saith the Lord GOD.

9 And mine hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I *am* the Lord GOD.

10 ¶ Because, even because they have seduced my people, saying, Peace; and *there was* no peace; and one built up a wall, and, lo, others daubed it with untempered *mortar*:

11 Say unto them which daub *it* with untempered *mortar*, that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend *it*.

12 Lo, when the wall is fallen, shall it not be said unto you, Where *is* the daubing wherewith ye have daubed *it*?

13 Therefore thus saith the Lord GOD; I will even rend *it* with a stormy

wind in my fury; and there shall be an overflowing shower in mine anger, and great hailstones in *my* fury to consume *it*.

14 So will I break down the wall that ye have daubed with untempered *mortar*, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof: and ye shall know that I *am* the LORD.

15 Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered *mortar*, and will say unto you, The wall *is* no *more*, neither they that daubed it;

16 *To wit*, the prophets of Israel which prophesy concerning Jerusalem, and which see visions of peace for her, and *there is* no peace, saith the Lord GOD.

17 ¶ Likewise, thou son of man, set thy face against the daughters of thy people, which prophesy out of their own heart; and prophesy thou against them,

18 And say, Thus saith the Lord GOD; Woe to the *women* that sew pillows to all armholes, and make

kerchiefs upon the head of every stature to hunt souls! that ye hunt to make *them* fly.

Will ye hunt the souls of my people, and will ye save the souls alive *that come* unto you? 21 Your kerchiefs also will I tear, and deliver my people out of your hand, and they shall be no more in your hand to be hunted;

19 And will ye pollute me among my people for handfuls of barley and for pieces of bread, to slay the souls that should not die, and to save the souls alive that should not live, by your lying to my people that hear *your* lies? and ye shall know that I *am* the LORD.

22 Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life:

20 Wherefore thus saith the Lord GOD; Behold, I *am* against your pillows, wherewith ye there hunt the souls to make *them* fly, and I will tear them from your arms, and will let the souls go, *even* the souls 23 Therefore ye shall see no more vanity, nor divine divinations: for I will deliver my people out of your hand: and ye shall know that I *am* the LORD.

SEVENTEENTH SUNDAY AFTER
TRINITY.

MORNING.

EZEKIEL, CHAP. XIV.

APPARENTLY, "the elders of Israel" mentioned in the first verse of this chapter, had discovered by dear bought experience, the insufficiency of their graven images to help them; but God Almighty declares that when such men betake themselves to the prophet for information, He "the LORD will answer him that cometh according to the multitude of his idols:" in other words, he will appoint him such a destiny, as the obstinacy of his transgression has, deservedly, carved out for itself. Moreover, the LORD announces that from henceforth, every man must stand or fall by his own deserts: that not even the righteousness of three, as pious men as ever existed, "Noah, Daniel and Job," should avail beyond the limits of their respective persons: "they should deliver but their own souls, saith the Lord God." This must be understood as applying only to the *law of works*, and to temporal retribution: for we are taught as Christians to believe, that "these three men" could not even save "their own souls," were it not for the merits of the LORD Jesus.—Notwithstanding, however, God's "four sore judgments" which he threatens to "send upon Jerusalem," a "remnant" is promised to be left: for that gracious Being, true to himself and to his own word, forgets not his covenant with faithful Abraham.

THEN came certain of the elders of Israel unto me, and sat before me.

2 And the word of the LORD came unto me, saying,

3 Son of man, these men have set up their idols in their heart, and put the stumblingblock of their iniquity before their face: should I be enquired of at all by them?

4 Therefore speak unto them, and say unto them, Thus saith the Lord GOD; Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face,

and cometh to the prophet; I the LORD will answer him that cometh according to the multitude of his idols:

5 That I may take the house of Israel in their own heart, because they are all estranged from me through their idols.

6 ¶ Therefore say unto the house of Israel, Thus saith the Lord GOD; Repent, and turn yourselves from your idols; and turn away your faces from all your abominations,

7 For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth

himself from me, and setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to a prophet to enquire of him concerning me; I the LORD will answer him by myself:

8 And I will set my face against that man, and will make him a sign and a proverb, and I will cut him off from the midst of my people; and ye shall know that I *am* the LORD.

9 And if the prophet be deceived when he hath spoken a thing, I the LORD have deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel.

10 And they shall bear the punishment of their iniquity: the punishment of the prophet shall be even as the punishment of him that seeketh *unto him*;

11 That the house of Israel may go no more astray from me, neither be polluted any more with all their transgressions; but that they may be my people, and I may be their God, saith the Lord GOD.

12 ¶ The word of the

LORD came again to me, saying,

13 Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and will break the staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it:

14 Though these three men, Noah, Daniel, and Job, were in it, they should deliver *but* their own souls by their righteousness, saith the Lord GOD.

15 ¶ If I cause noisome beasts to pass through the land, and they spoil it, so that it be desolate, that no man may pass through because of the beasts:

16 *Though* these three men *were* in it, *as* I live, saith the Lord GOD, they shall deliver neither sons nor daughters; they only shall be delivered, but the land shall be desolate.

17 ¶ Or *if* I bring a sword upon that land, and say, Sword, go through the land; so that I cut off man and beast from it:

18 Though these three men *were* in it, *as* I live, saith the Lord GOD, they shall deliver neither sons nor daughters, but they

only shall be delivered to cut off from it man and themselves. beast?

19 ¶ Or if I send a pestilence into that land, and pour out my fury upon it in blood, to cut off from it man and beast:

20 Though Noah, Daniel, and Job, were in it, as I live, saith the Lord GOD, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness.

21 For thus saith the Lord GOD; How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence,

22 ¶ Yet, behold, therein shall be left a remnant that shall be brought forth, both sons and daughters: behold, they shall come forth unto you, and ye shall see their way and their doings: and ye shall be comforted concerning the evil that I have brought upon Jerusalem, even concerning all that I have brought upon it.

23 And they shall comfort you, when ye see their ways and their doings: and ye shall know that I have not done without cause all that I have done in it, saith the Lord GOD.

EVENING.

EZEKIEL, CHAP. XVIII.

THAT feature in the attribute of divine justice, which was touched upon in the morning's lesson, is again referred to, and indeed made the principal topic of this. In allusion to God's visiting the sins of the fathers upon the children, the Jews were in the habit of repeating a disrespectful and offensive proverb, "saying the fathers have eaten sour grapes, and the children's teeth are set on edge:" but God Almighty declares here, that they "shall not have occasion any more to use this proverb in Israel." From henceforth men shall be judged, "every one according to his ways, saith the Lord GOD:" and that merciful Being, who *desireth not the death of a sinner*, condescends even to entreat his people for their own good, saying, "why will ye die, oh house of Israel?" I have no pleasure in the death of him that dieth, wherefore turn yourselves and live ye." Our heavenly Father still addresses his creatures in the same all-gracious tones: may we be wise to profit by his long-suffering and his tender mercy!

THE word of the LORD ye use this proverb concerning the land of Israel, saying, The fathers have

2 What mean ye, that eaten sour grapes, and the

children's teeth are set on edge?

3 *As* I live, saith the Lord God, ye shall not have *occasion* any more to use this proverb in Israel.

4 Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.

5 ¶ But if a man be just, and do that which is lawful and right,

6 *And* hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbour's wife, neither hath come near to a menstruous woman,

7 *And* hath not oppressed any, *but* hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment;

8 *He that* hath not given forth upon usury, neither hath taken any increase, *that* hath withdrawn his hand from iniquity, hath executed true judgment between man and man,

9 Hath walked in my statutes, and hath kept my judgments, to deal truly;

he *is* just, he shall surely live, saith the Lord God.

10 ¶ If he beget a son *that is* a robber, a shedder of blood, and *that* doeth the like to *any* one of these *things*,

11 *And* that doeth not any of those *duties*, but even hath eaten upon the mountains, and defiled his neighbour's wife,

12 Hath oppressed the poor and needy, hath spoiled by violence, hath not restored the pledge, and hath lifted up his eyes to the idols, hath committed abomination,

13 Hath given forth upon usury, and hath taken increase: shall he then live? he shall not live: he hath done all these abominations; he shall surely die; his blood shall be upon him.

14 ¶ Now, lo, *if* he beget a son, that seeth all his father's sins which he hath done, and considereth, and doeth not such like,

15 *That* hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, hath not defiled his neighbour's wife,

16 Neither hath oppressed any, hath not withheld the pledge, neither hath

spoiled by violence, *but* hath given his bread to the hungry, and hath covered the naked with a garment,

17 *That* hath taken off his hand from the poor, *that* hath not received usury nor increase, hath executed my judgments, hath walked in my statutes; he shall not die for the iniquity of his father, he shall surely live.

18 *As for* his father, because he cruelly oppressed, spoiled his brother by violence, and did *that* which *is* not good among his people, lo, even he shall die in his iniquity.

19 ¶ Yet say ye, Why? doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, *and* hath kept all my statutes, and hath done them, he shall surely live.

20 The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

21 But if the wicked will turn from all his sins that he hath committed, and

keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die.

22 All his transgressions that he hath committed, they shall not be mentioned unto him; in his righteousness that he hath done he shall live.

23 Have I any pleasure at all that the wicked should die? saith the Lord GOD: *and* not that he should return from his ways, and live?

24 ¶ But when the righteous turneth away from his righteousness, and committeth iniquity, *and* doeth according to all the abominations that the wicked *man* doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.

25 ¶ Yet ye say, The way of the LORD is not equal. Hear now, O house of Israel? Is not my way equal? are not your ways unequal?

26 When a righteous *man* turneth away from his righteousness, and committeth iniquity, and dieth in them; for his ini-

quity that he hath done shall he die.

27 Again, when the wicked *man* turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive.

28 Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die.

29 Yet saith the house of Israel, The way of the LORD is not equal. O house of Israel, are not my ways equal? are not your ways unequal?

30 Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent and turn *yourselves* from all your transgressions; so iniquity shall not be your ruin.

31 ¶ Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel?

32 For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn *yourselves*, and live ye.



EIGHTEENTH SUNDAY AFTER TRINITY.

MORNING.

EZEKIEL, CHAP. XX.

IN answer to a new attempt made by "certain of the elders of Israel," to "enquire of the LORD," whilst in their hearts they were running after idols; that great Being declares that He "will not be enquired of by" them: and, in order to justify his refusal, he calls to mind their many and aggravated instances of rebellion, as well in the land of Egypt, as after he had "lifted up his hand to bring them forth" from thence. It was not for their own deserts, that they were spared at these times; but, says the Almighty, "I wrought for my name's sake, that it should not be polluted before the heathen:" a sentiment, in some sort analogous to that feeling which made the Psalmist exclaim, *wherefore should the heathen say, where is their God?* In the latter verses of the chapter, Ezekiel, who is often denominated "the Son of man," (for which different reasons are assigned,) is instructed to "prophecy against the forest of the south field;" by which expression, Jerusalem from its lying to the southward of Chaldea, where He was, is signified—the words of this prophecy are so figurative, probably from the causes adverted to, on a former occasion, that he fears his countrymen will reject him, as an idle speaker of "parables."

AND it came to pass in the seventh year, in the fifth month, the tenth day of the month, *that* certain of the elders of Israel came to enquire of the LORD, and sat before me.

2 Then came the word of the LORD unto me, saying,

3 Son of man, speak unto the elders of Israel, and say unto them, Thus saith the Lord GOD; Are ye come to enquire of me? *as* I live, saith the Lord GOD, I will not be enquired of by you.

4 Wilt thou judge them, son of man, wilt thou judge *them*? cause them to know the abominations of their fathers:

5 ¶ And say unto them, Thus saith the Lord GOD; In the day when I chose Israel, and lifted up mine hand unto the seed of the house of Jacob, and made myself known unto them in the land of Egypt, when I lifted up mine hand unto them, saying, *I am* the LORD your God:

6 In the day *that* I lifted up mine hand unto them to bring them forth of the land of Egypt into a land that I had espied for them, flowing with milk and honey, which *is* the glory of all lands:

7 Then said I unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt: *I am* the LORD your God.

8 But they rebelled against me, and would not hearken unto me: they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt: then I said, I will pour out my fury upon them, to accomplish my anger against them in the midst of the land of Egypt.

9 But I wrought for my name's sake, that it should not be polluted before the heathen, among whom they *were*, in whose sight I made myself known unto them, in bringing them forth out of the land of Egypt.

10 ¶ Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness.

11 And I gave them my statutes, and shewed them my judgments, which *if* a man do, he shall even live in them.

12 Moreover also I gave them my sabbaths, to be a sign between me and them,

that they might know that *I am* the LORD that sanctify them.

13 But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they despised my judgments, which *if* a man do, he shall even live in them; and my sabbaths they greatly polluted: then I said, I would pour out my fury upon them in the wilderness, to consume them.

14 But I wrought for my name's sake, that it should not be polluted before the heathen, in whose sight I brought them out.

15 Yet also I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given *them*, flowing with milk and honey, which *is* the glory of all lands;

16 Because they despised my judgments, and walked not in my statutes, but polluted my sabbaths: for their heart went after their idols.

17 Nevertheless mine eye spared them from destroying them, neither did I make an end of them in the wilderness.

18 But I said unto their children in the wilderness,

Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols:

19 *I am* the LORD your God; walk in my statutes, and keep my judgments, and do them;

20 And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that *I am* the LORD your God.

21 Notwithstanding the children rebelled against me: they walked not in my statutes, neither kept my judgments to do them, which *if* a man do, he shall even live in them; they polluted my sabbaths: then I said, I would pour out my fury upon them, to accomplish my anger against them in the wilderness.

22 Nevertheless I withdrew mine hand, and wrought for my name's sake, that it should not be polluted in the sight of the heathen, in whose sight I brought them forth.

23 I lifted up mine hand unto them also in the wilderness, that I would scatter them among the heathen, and disperse them through the countries;

24 Because they had not executed my judgments,

out had despised my statutes, and had polluted my sabbaths, and their eyes were after their fathers' idols.

25 Wherefore I gave hem also statutes *that vere* not good, and judgments whereby they should not live;

26 And I polluted them in their own gifts, in that they caused to pass through *the fire* all that openeth the womb, that I might make them desolate, to the end that they might know that I *am* the LORD.

27 ¶ Therefore, son of man, speak unto the house of Israel, and say unto them, Thus saith the Lord GOD; Yet in this your fathers have blasphemed me, in that they have committed a trespass against me.

28 *For* when I had brought them into the land, *for* the which I lifted up mine hand to give it to them, then they saw every high hill, and all the thick trees, and they offered there their sacrifices, and there they presented the provocation of their offering: there also they made their sweet savour, and poured out there their drink offerings.

29 Then I said unto

them, What *is* the high place whereunto ye go? And the name thereof is called Bamah unto this day.

30 Wherefore say unto the house of Israel, Thus saith the Lord GOD; Are ye polluted after the manner of your fathers? and commit ye whoredom after their abomination?

31 For when ye offer your gifts, when ye make your sons to pass through the fire, ye pollute yourselves with all your idols, even unto this day: and shall I be enquired of by you, O house of Israel? *As* I live, saith the Lord GOD, I will not be enquired of by you.

32 And that which cometh into your mind shall not be at all, that ye say, We will be as the heathen, as the families of the countries, to serve wood and stone.

33 ¶ *As* I live, saith the Lord GOD, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you:

34 And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty

hand, and with a stretched out arm, and with fury poured out.

35 And I will bring you into the wilderness of the people, and there will I plead with you face to face.

36 Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord GOD.

37 And I will cause you to pass under the rod, and I will bring you into the bond of the covenant:

38 And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn and they shall not enter into the land of Israel: and ye shall know that I *am* the LORD.

39 As for you, O house of Israel, thus saith the Lord GOD? Go ye, serve ye every one his idols, and hereafter *also*, if ye will not hearken unto me: but pollute ye my holy name no more with your gifts, and with your idols.

40 For in mine holy mountain, in the mountain of the height of Israel, saith the Lord GOD, there shall all the house of Israel, all of them in the

land, serve me: there will I accept them, and there will I require your offerings, and the firstfruits of your oblations, with all your holy things.

41 I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen.

42 And ye shall know that I *am* the LORD, when I shall bring you into the land of Israel, into the country *for* the which I lifted up mine hand to give it to your fathers.

43 And there shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall lothe yourselves in your own sight for all your evils that ye have committed.

44 And ye shall know that I *am* the LORD, when I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord GOD.

45 ¶ Moreover the word of the LORD came unto me, saying,

46 Son of man, set thy face toward the south, and drop *thy word* toward the south, and prophecy against the forest of the south field; and every dry tree: the flaming flame shall not be quenched, and all faces from the south to the north shall be burned therein.

47 And say to the forest of the south, Hear the word of the LORD; Thus saith the Lord GOD; Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, see that I the LORD have kindled it: it shall not be quenched.

49 Then said I, Ah Lord GOD! they say of me, Doth he not speak parables? he not speak parables?

EVENING.

EZEKIEL, CHAP. XXIV.

THIS chapter contains two of those highly symbolical images or representations, for which the writings of *this* "son of man," are so remarkable throughout. Under the type of a boiling chaldron, Jerusalem is described, "whose great scum went not forth out of her:" in plainer language, who never cleansed herself of her wickedness, but cherished up all her iniquity within herself. "Therefore, thus saith the Lord GOD, woe to the bloody city:" a signal vengeance is denounced even against those who were left behind in the day of the captivity: and in order to express the great extremity of their suffering, God Almighty, whilst inflicting upon Ezekiel the severest of domestic calamities, yet forbids him to make any outward manifestation of sorrow; as if to intimate that their consternation under the magnitude of their punishment should be such as to prevent them either showing or feeling it like a common visitation. It would appear from the last verse of the chapter, that the prophet was to deliver no further predictions to his countrymen, until this was accomplished upon Jerusalem; after which, "his mouth shall be opened to him, which is escaped."

AGAIN in the ninth year, in the tenth month, in the tenth *day* of the month, the word of the LORD came unto me, saying, 3 And utter a parable unto the rebellious house, and say unto them, Thus saith the Lord GOD; Set on a pot, set *it* on, and also pour water into it:

2 Son of man, write thee the name of the day, *even* of this same day: the king of Babylon set himself against Jerusalem this same day. 4 Gather the pieces thereof into it, *even* every good piece, the thigh, and the shoulder; fill *it* with the choice bones.

5 Take the choice of the flock, and burn also the bones under it, *and* make it boil well, and let them seethe the bones of it therein.

6 ¶ Wherefore thus saith the Lord GOD; Woe to the bloody city, to the pot whose scum *is* therein, and whose scum is not gone out of it! bring it out piece by piece; let no lot fall upon it.

7 For her blood is in the midst of her; she set it upon the top of a rock; she poured it not upon the ground, to cover it with dust;

8 That it might cause fury to come up to take vengeance; I have set her blood upon the top of a rock, that it should not be covered.

9 Therefore thus saith the Lord GOD: Woe to the bloody city! I will even make the pile for fire great.

10 Heap on wood, kindle the fire, consume the flesh, and spice it well, and let the bones be burned.

11 Then set it empty upon the coals thereof, that the brass of it may be hot, and may burn, and ~~that~~ the filthiness of it may be molten in it, ~~that~~ the

scum of it may be consumed.

12 She hath wearied *herself* with lies, and her great scum went not forth out of her: her scum *shall* be in the fire.

13 In thy filthiness *is* lewdness: because I have purged thee, and thou wast not purged, thou shalt not be purged from thy filthiness any more, till I have caused my fury to rest upon thee.

14 I the LORD have spoken *it*: it shall come to pass, and I will do *it*; I will not go back, neither will I spare, neither will I repent; according to thy ways, and according to thy doings, shall they judge thee, saith the Lord GOD.

15 ¶ Also the word of the LORD came unto me, saying,

16 Son of man, behold, I take away from thee the desire of thine eyes with a stroke: yet neither shalt thou mourn nor weep, neither shall thy tears run down.

17 Forbear to cry, make no mourning for the dead, bind the tire of thine head upon thee, and put on thy shoes upon thy feet, and cover not *thy* lips, and eat not the bread of men.

18 So I spake unto the people in the morning: and at even my wife died; and I did in the morning as I was commanded.

19 ¶ And the people said unto me, Wilt thou not tell us what these *things are* to us, that thou doest so?

20 Then I answered them, The word of the LORD came unto me, saying,

21 Speak unto the house of Israel, Thus saith the Lord GOD; Behold, I will profane my sanctuary, the excellency of your strength, the desire of your eyes, and that which your soul pitieth; and your sons and your daughters whom ye have left shall fall by the sword.

22 And ye shall do as I have done: ye shall not cover *your* lips, nor eat the bread of men.

23 And your tires *shall* be upon your heads, and your shoes upon your feet:

ye shall not mourn nor weep; but ye shall pine away for your iniquities, and mourn one toward another.

24 Thus Ezekiel is unto you a sign: according to all that he hath done shall ye do: and when this cometh, ye shall know that I *am* the Lord GOD.

25 Also, thou son of man, *shall it* not be in the day when I take from them their strength, the joy of their glory, the desire of their eyes, and that whereupon they set their minds, their sons and their daughters,

26 *That* he that escapeth in that day shall come unto thee, to cause *thee* to hear *it* with *thine* ears?

27 In that day shall thy mouth be opened to him which is escaped, and thou shalt speak, and be no more dumb: and thou shalt be a sign unto them; and they shall know that I *am* the LORD.

NINETEENTH SUNDAY AFTER
TRINITY.
MORNING.

DANIEL, CHAP. III.

THE three children, whose miraculous escape is here recorded, were descended of the royal house of Judah; and with Daniel, whose companions and intimates, as well as relatives they seem to have been, were carried captives into the land of Shinar, when Nebuchadnezzar besieged Jerusalem and took it, in the third year of the reign of Jehoiakim. Like Joseph with the Egyptian monarch, these pious young men found favor in the eyes of the king of Babylon and of his servants; so that, whilst the former deemed them worthy to stand in his palace; the latter were prevailed on to dispense with their eating what, as having been previously offered unto idols, must have been an abomination to them. But a tyrant's good-will is soon forfeited—indeed, the upright man need never expect to retain it—a refusal to pay Nebuchadnezzar, or at least his image, the honors which were due to God alone, cancelled, in a moment, every feeling of previous regard: and the monarch's impotent fury, when he found that human beings existed, who acknowledged a higher authority than his own, is well depicted in the chapter before us. The God of Israel was, however, with his servants; and Isaiah's prophecy, "when thou walkest through the fire, thou shalt not be burnt; neither shall the flame kindle upon thee," was here fulfilled to the very letter. Nebuchadnezzar's astonishment produced a sudden revulsion in that monarch's sentiments, (which was however more violent than lasting, *then*,) and he "blessed the God of Shadrach, Meshach, and Abednego, who had sent his angels and delivered his servants, that trusted in him."

NEBUCHADNEZZAR the king made an image of gold, whose height *was* threescore cubits and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon.

2 Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up.

3 Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up.

4 Then an herald cried aloud, To you it is commanded, O people, nations, and languages,

5 That at what time ye hear the sound of the cornet, flute, harp, sackbut,

psaltery, dulcimer, and all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up:

6 And whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace.

7 Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of musick, all the people, the nations, and the languages, fell down and worshipped the golden image that Nebuchadnezzar the king had set up.

8 ¶ Wherefore at that time certain Chaldeans came near, and accused the Jews.

9 They spake and said to the king Nebuchadnezzar, O king, live for ever.

10 Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, shall fall down and worship the golden image:

11 And whoso falleth not down and worshippeth, *that* he should be cast into

the midst of a burning fiery furnace.

12 There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up.

13 ¶ Then Nebuchadnezzar in *his* rage and fury commanded to bring Shadrach, Meshach, and Abed-nego. Then they brought these men before the king.

14 Nebuchadnezzar spake and said unto them, *Is it* true, O Shadrach, Meshach, and Abed-nego, do not ye serve my gods, nor worship the golden image which I have set up?

15 Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, ye fall down and worship the image which I have made; *well*: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who *is* that God that shall deliver you out of my hands?

16 Shadrach, Meshach, and Abed-nego, answered and said to the king, O Nebuchadnezzar, we *are* not careful to answer thee in this matter.

17 If it be *so*, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver *us* out of thine hand, O king.

18 But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

19 ¶ Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego: *therefore* he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated.

20 And he commanded the most mighty men that *were* in his army to bind Shadrach, Meshach, and Abed-nego, *and* to cast *them* into the burning fiery furnace.

21 Then these men were bound in their coats, their hosen, and their hats, and their *other* garments, and were cast into the midst

of the burning fiery furnace.

22 Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego.

23 And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace.

24 Then Nebuchadnezzar the king was astonished, and rose up in haste, *and* spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king.

25 He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.

26 ¶ Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, *and* spake, and said, Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come *hither*. Then Shadrach, Meshach, and Abed-nego,

came forth of the midst of the fire. king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God.

27 And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.

28 Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the

29 Therefore I make a decree, That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort.

30 Then the king promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon.

EVENING.

DANIEL, CHAP. VI.

WE saw, in the morning's lesson, that God interposed to save the lives of his three faithful servants, who were cast into a burning fiery furnace, because they would not transgress his law: and we have here related another instance, in which his power was exerted to shut the lions' mouths that they should not hurt an innocent man. Daniel,—whose prophecies are, perhaps, at once the most distinct and the most comprehensive, to be met with in the sacred writings: and from whom, it is believed that Zoroaster borrowed all that is valuable in his system, as Pythagoras is thought to have done from this prophet's cotemporary, Ezekiel.—Daniel, to whose righteousness, God Almighty bears signal witness in the Old Testament, and whose prophecies Jesus Christ quotes in the New:—that Daniel is here described, as the intended victim of an envious, malicious conspiracy, which assailed him in his only vulnerable quarter; namely, where his duty to his God, interfered with and prevented his obedience to Darius' blasphemous decree. But the acts of the wicked are, sometimes, seen to recoil upon themselves: Darius, who appears to have been, partly, enveigled into this scheme for sacrificing his faithful officer, was not slow to hail the hand of God stretched out to save him; and the vengeance, which he inflicted upon the guilty, demonstrated how sincerely he rejoiced in the miraculous escape of the innocent. If God does not, in these days, break through the law of nature, for his servants' sake: at least, let us be thankful, that He does not often expose them to situations of such danger.

It pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom;

2 And over these three presidents; of whom Daniel *was* first: that the princes might give accounts unto them, and the king should have no damage,

3 Then this Daniel was preferred above the presidents and princes, because an excellent spirit *was* in him; and the king thought to set him over the whole realm.

4 ¶ Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he *was* faithful, neither was there any error or fault found in him.

5 Then said these men, We shall not find any occasion against this Daniel, except we find *it* against him concerning the law of his God.

6 Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever.

7 All the presidents of the kingdom, the governors, and the princes, the

counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions.

8 Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not.

9 Wherefore king Darius signed the writing and the decree.

10 ¶ Now when Daniel knew that the writing *was* signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

11 Then these men assembled, and found Daniel praying and making supplication before his God.

12 Then they came near, and spake before the king concerning the king's decree; Hast thou not signed a decree, that every man that shall ask a *petition* of any God or man within

thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing is true, according to the law of the Medes and Persians, which altereth not.

13 Then answered they and said before the king, That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day.

14 Then the king, when he heard *these* words, was sore displeased with himself, and set *his* heart on Daniel to deliver him: and he laboured till the going down of the sun to deliver him.

15 Then the king assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians is, That no decree nor statute which the king establisheth may be changed.

16 Then the king commanded, and they brought Daniel, and cast *him* into the den of lions. Now the king spake and said unto Daniel, Thy God whom

thou servest continually, he will deliver thee.

17 And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.

18 ¶ Then the king went to his palace, and passed the night fasting; neither were instruments of music brought before him: and his sleep went from him.

19 Then the king arose very early in the morning, and went in haste unto the den of lions.

20 And when he came to the den, he cried with a lamentable voice unto Daniel: and the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?

21 Then said Daniel unto the king, O king, live for ever.

22 My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in

me; and also before thee, O king, have I done no hurt.

23 Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.

24 ¶ And the king commanded, and they brought those men which had accused Daniel, and they cast *them* into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den

25 ¶ Then king Darius

wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.

26 I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he *is* the living God, and steadfast forever, and his kingdom *that* which shall not be destroyed, and his dominion *shall be even* unto the end.

27 He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions.

28 So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

TWENTIETH SUNDAY AFTER TRINITY.

MORNING.

JOEL, CHAP. II.

As the learned are divided amongst themselves, about the exact time in which Joel lived and prophesied; it may be better for us to omit the question altogether. His allegorical description of that temporal judgment, which may either be applied to an army of locusts, or to the host of the Chaldeans, and which in all probability, alludes to both; is one of the boldest and most poetical delineations to be met with in the bible. In the latter part of the chapter are contained two distinct prophecies, which being in some measure connected with one another, as to the period of their accomplishment, are here delivered almost in the same breath: the outpourings of the divine spirit consequent on the introduction of Christianity, are figuratively but intelligibly portrayed; whilst the miseries attendant on the siege and destruction of Jerusalem, are blazoned forth in all the terrific grandeur of the prophetic language.

BLOW ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for *it is nigh* at hand.

2 A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, *even* to the years of many generations.

3 A fire devoureth before them; and behind them a flame burneth: the land *is* as the garden of Eden before them, and behind them a desolate wilderness; yea and nothing shall escape them.

4 The appearance of them *is* as the appearance of horses; and as horsemen, so shall they run.

5 Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array.

6 Before their face the people shall be much pained: all faces shall gather blackness.

7 They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks:

8 Neither shall one thrust another; they shall walk every one in his path: and *when* they fall

upon the sword, they shall not be wounded.

9 They shall run to and fro in the city; they shall run upon the wall; they shall climb up upon the houses; they shall enter in at the windows like a thief.

10 The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining:

11 And the LORD shall utter his voice before his army: for his camp *is* very great: for *he is* strong that executeth his word: for the day of the LORD *is* great and very terrible; and who can abide it?

12 ¶ Therefore also now, saith the LORD, turn ye *even* to me with all your heart, and with fasting, and with weeping, and with mourning:

13 And rend your heart, and not your garments, and turn unto the LORD your God: for he *is* gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.

14 Who knoweth *if* he will return and repent, and leave a blessing behind him; *even* a meat offering

and a drink offering unto the LORD your God?

15 ¶ Blow the trumpet in Zion, sanctify a fast, call a solemn assembly:

16 Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet.

17 Let the priests, the ministers of the LORD, weep between the porch and the altar, and let them say, Spare thy people, O LORD, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where *is* their God?

18 ¶ Then will the LORD be jealous for his land, and pity his people.

19 Yea, the LORD will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen:

20 But I will remove far off from you the northern *army*, and will drive him into a land barren and

desolate, with his face toward the east sea, and his hinder part toward the utmost sea, and his stink shall come up, and his ill savour shall come up, because he hath done great things.

21 ¶ Fear not, O land; be glad and rejoice: for the LORD will do great things.

22 Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig-tree and the vine do yield their strength.

23 Be glad then, ye children of Zion, and rejoice in the LORD your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month.

24 And the floors shall be full of wheat, and the fats shall overflow with wine and oil.

25 And I will restore to you the years that the locust hath eaten, the cankerworm, and the catterpillar, and the palmerworm, my great army which I sent among you.

26 And ye shall eat in

plenty, and be satisfied, and praise the name of the LORD your God, that hath done wondrously with you: and my people shall never be ashamed.

27 And ye shall know that I *am* in the midst of Israel, and *that* I *am* the LORD your God, and none else: and my people shall never be ashamed.

28 ¶ And it shall come to pass afterward, *that* I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

29 And also upon the servants and upon the handmaids in those days will I pour out my spirit.

30 And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.

31 The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come.

32 And it shall come to pass, *that* whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in

Jerusalem shall be delivered, said, and in the remnant
 as the LORD hath whom the LORD shall call.

EVENING.

MICAHA, CHAP. VI.

THIS prophet tells us, in the beginning of his book, that "the word of the LORD came to him, in the days of Jotham, Ahaz, and Hezekiah, kings of Judah:" so we can be at no loss for the date of his prophecies. In the present chapter, which is emphatically styled "the LORD's controversy with his people," God Almighty is represented as pleading his cause with the rebellious house of Judah, calling to mind the benefits he had heaped upon them from the time of their leaving Egypt, and upbraiding them for the ungrateful return they had ever made to Him. The 6th, 7th, and 8th verses have been supposed, by some, to contain the substance of what "Balak king of Moab consulted, and what Balaam the son of Beor answered him, from Shittim unto Gilgal:" whilst others, again, have understood the *question* as representing merely, the hypocrite's anxiety to know how he may fulfil the external forms of religion; and the *answer*, as intended to display the immeasurable distance between sincerity and deceit.—In the concluding verses, the prophet tells his countrymen, that their sins are the cause of God's judgments: "for," says he, "the statutes of Omri are kept, and all the works of the house of Ahab, and ye walk in their counsels"—meaning thereby, that they practised the worst vices of the most wicked of their kings.

HEAR ye now what the LORD saith; Arise, contend thou before the mountains, and let the hills hear thy voice.

2 Hear ye, O mountains, the LORD's controversy, and ye strong foundations of the earth: for the LORD hath a controversy with his people, and he will plead with Israel.

3 O my people, what have I done unto thee? and wherein have I wearied thee? testify against me.

4 For I brought thee up out of the land of Egypt, and redeemed thee out of the house of ser-

vants: and I sent before thee Moses, Aaron, and Miriam.

5 O my people, remember now what Balak king of Moab consulted, and what Balaam the son of Beor answered him from Shittim unto Gilgal; that ye may know the righteousness of the LORD.

6 ¶ Wherewith shall I come before the LORD, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old?

7 Will the LORD be pleased with thousands of

rams, *or* with ten thousands of rivers of oil? shall I give my firstborn *for* my transgression, the fruit of my body *for* the sin of my soul?

8 He hath shewed thee, O man, what *is* good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

9 The LORD's voice crieth unto the city, and *the man of* wisdom shall see thy name: hear ye the rod, and who hath appointed it.

10 ¶ Are there yet the treasures of wickedness in the house of the wicked, and the scant measure *that is* abominable?

11 Shall I count *them* pure with the wicked balances, and with the bag of deceitful weights?

12 For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and

their tongue *is* deceitful in their mouth.

13 Therefore also will I make *thee* sick in smiting thee, in making *thee* desolate because of thy sins.

14 Thou shalt eat, but not be satisfied; and thy casting down *shall be* in the midst of thee; and thou shalt take hold, but shalt not deliver; and *that* which thou deliverest will I give up to the sword.

15 Thou shalt sow, but thou shalt not reap; thou shalt tread the olives, but thou shalt not anoint thee with oil; and sweet wine, but shalt not drink wine.

16 ¶ For the statutes of Omri are kept, and all the works of the house of Ahab, and ye walk in their counsels; that I should make thee a desolation, and the inhabitants thereof an hissing: therefore ye shall bear the reproach of my people.

TWENTY-FIRST SUNDAY AFTER TRINITY.

MORNING.

HABAKKUK, CHAP. II.

THIS prophet, whose predictions refer chiefly to the invasion of Judea, by the Chaldeans, and to the subsequent punishment of the oppressors themselves, it is supposed, was cotemporary with the king Josiah. He introduces himself under the type of a watchman, who sets himself "upon the tower," that he may be ready to receive the influx of the divine spirit, when it pleases God to send it upon him. When more than usual importance was attached to any prophetic announcement, we find that the words were directed to be "written and made plain upon tables," in order that they might, thereby, leave a more lasting impression on the minds of those to whom they were addressed. Such was the case with "the vision" before us, which "is yet for an appointed time; but at the end it shall speak and not lie:" the Jews were, therefore, not to be totally discouraged, even if the divine vengeance upon their persecutors did "tarry:" for God would, assuredly, visit the Chaldeans; although, in the first place, they were the appointed instruments of his wrath. The remainder of the chapter is devoted to a description of the woes that were to be poured out upon Babylon: and after alluding to the inability of idols to help their worshippers, the prophet concludes with a brief but energetic reference to the all-sufficiency of God, and to that reverence which is his due.

I WILL stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved.

2 And the LORD answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it.

3 For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.

4 Behold, his soul *which*

is lifted up is not upright in him: but the just shall live by his faith.

5 ¶ Yea also, because he transgresseth by wine, *he is* a proud man, neither keepeth at home, who enlargeth his desire as hell, and *is* as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people.

6 Shall not all these take up a parable against him, and a taunting proverb against him, and say, Woe to him that increaseth *that which is not his!* how long? and to him that

ladeth himself with thick clay!

7 Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be forbooties unto them?

8 Because thou hast spoiled many nations, all the remnant of the people shall spoil thee; because of men's blood, and *for* the violence of the land, of the city, and of all that dwell therein.

9 ¶ Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil!

10 Thou hast consulted shame to thy house by cutting off many people, and hast sinned *against* thy soul.

11 For the stone shall cry out of the wall, and the beam out of the timber shall answer it.

12 ¶ Woe to him that buildeth a town with blood, and stablisheth a city by iniquity!

13 Behold, *is it* not of the LORD of hosts that the people shall labour in the very fire, and the people shall weary themselves for very vanity?

14 For the earth shall

be filled with the knowledge of the glory of the LORD, as the waters cover the sea.

15 ¶ Woe unto him that giveth his neighbour drink, that puttest thy bottle to *him*, and makest *him* drunken also, that thou mayest look on their nakedness!

16 Thou art filled with shame for glory: drink thou also, and let thy foreskin be uncovered: the cup of the LORD's right hand shall be turned unto thee, and shameful spewing *shall be* on thy glory.

17 For the violence of Lebanon shall cover thee, and the spoil of beasts, *which* made them afraid, because of men's blood, and for the violence of the land, of the city, and of all that dwell therein.

18 ¶ What profiteth the graven image that the maker thereof hath graven it; the molten image, and a teacher of lies, that the maker of his work trusteth therein, to make dumb idols?

19 Woe unto him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach! Behold, it *is* laid over with gold and

silver, and *there is* no his holy temple: let all breath at all in the midst the earth keep silence before him.

20 But the LORD is in

EVENING.

PROVERBS, CHAP. I.

THE book of Proverbs may be said to contain the essence of Solomon's unequalled knowledge and most matured experience. It consists, chiefly, of detached sentences or apothegms; each of which affords a separate but complete lesson for man's instruction. This mode of writing was not uncommon in ancient times; and it was, no doubt, practised, on account of the great facility, with which these short phrases convey information, and of the deep impression which they are also calculated to leave behind them. The first six verses of this chapter compose the introduction or argument of the whole book; after which, the son of David ushers in his work with an observation, which demonstrates alike his piety and his wisdom: "the fear of the LORD is the beginning of knowledge;" a sentiment upon which it will be seen, that all his following observations are founded. Wisdom,—*that wisdom which is from above*, is uniformly inculcated; and the first proof of its existence in a young man's mind is, with the strictest propriety, made to depend upon his "not consenting when sinners entice" him. The dangers of turning a deaf ear to the counsels of this celestial quality are, likewise, most emphatically set forth: and after an eloquent but awful description of the divine wrath denounced against those "simple ones" who "love simplicity;" in other words those careless beings, who take no thought about their spiritual concerns, the chapter concludes with a declaration, that "whoso hearkeneth unto wisdom, shall dwell safely, and shall be quiet from fear of evil."

THE proverbs of Solomon the son of David, king of Israel;

2 To know wisdom and instruction; to perceive the words of understanding;

3 To receive the instruction of wisdom, justice, and judgment, and equity:

4 To give subtilty to the simple, to the young man knowledge and discretion.

5 A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels:

6 To understand a proverb, and the interpretation; the words of the wise, and their dark sayings.

7 ¶ The fear of the LORD is the beginning of knowledge: but fools despise wisdom and instruction.

8 My son, hear the in-

struction of thy father, and forsake not the law of thy mother:

9 For they *shall be* an ornament of grace unto thy head, and chains about thy neck.

10 ¶ My son, if sinners entice thee, consent thou not.

11 If they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause:

12 Let us swallow them up alive as the grave; and whole, as those that go down into the pit:

13 We shall find all precious substance, we shall fill our houses with spoil:

14 Cast in thy lot among us; let us all have one purse:

15 My son, walk not thou in the way with them; refrain thy foot from their path:

16 For their feet run to evil, and make haste to shed blood.

17 Surely in vain the net is spread in the sight of any bird.

18 And they lay wait for their *own* blood; they lurk privily for their *own* lives.

19 So *are* the ways of

every one that is greedy of gain; *which* taketh away the life of the owners thereof.

20 ¶ Wisdom crieth without; she uttereth her voice in the streets:

21 She crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, *saying*,

22 How long, ye simple ones, will ye love simplicity? and the scornors delight in their scorning, and fools hate knowledge?

23 Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you.

24 ¶ Because I have called, and ye refused; I have stretched out my hand, and no man regarded;

25 But ye have set at nought all my counsel, and would none of my reproof:

26 I also will laugh at your calamity; I will mock when your fear cometh;

27 When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you.

28 Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me:

29 For that they hated knowledge, and did not choose the fear of the LORD:

30 They would none of my counsel: they despised all my reproof.

LORD:

31 Therefore shall they eat of the fruit of their own way, and be filled with their own devices.

32 For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them.

33 But whoso hearkeneth unto me shall dwell safely, and shall be quiet, from fear of evil.



TWENTY-SECOND SUNDAY AFTER TRINITY.

MORNING.

PROVERBS, CHAP. II.

It is generally believed that this book was, originally, composed for the use and instruction of Rehoboam; but the words "my son," with which the present chapter commences, will suit any one, who has the good sense to apply them to himself. In the same spirit with what went before, we are told that through wisdom we shall "understand the fear of the Lord;" and that her value is so great, she is to be sought "as silver," and searched for "as hid treasures." Some of the advantages, which she bestows, are next dilated on; such as that she will "deliver thee from the way of the evil man," and more especially "from the strange woman;" the fatal consequences of listening to whom are, most strikingly, insisted upon. The various destinies of "the upright" and "the wicked," are well contrasted in the 21st and 22nd verses, with which this lesson concludes.

MY son, if thou wilt receive my words, and hide

my commandments with thee;

2 So that thou incline thine ear unto wisdom, and apply thine heart to understanding;

3 Yea, if thou criest after knowledge, and lift-

est up thy voice for understanding;

4 If thou seekest her as silver, and searchest for her as for hid treasures;

5 Then shalt thou understand the fear of the LORD, and find the knowledge of God.

6 For the LORD giveth

wisdom: out of his mouth
cometh knowledge and under-
standing.

7 He layeth up sound
wisdom for the righteous:
he is a buckler to them
that walk uprightly.

8 He keepeth the paths
of judgment, and preserv-
eth the way of his saints.

9 Then shalt thou
understand righteousness,
and judgment and equity;
yea, every good path.

10 ¶ When wisdom en-
tereth into thine heart, and
knowledge is pleasant un-
to thy soul;

11 Discretion shall pre-
serve thee, understanding
shall keep thee:

12 To deliver thee from
the way of the evil *man*,
from the man that speak-
eth froward things;

13 Who leave the paths
of uprightness, to walk in
the ways of darkness;

14 Who rejoice to do
evil, *and* delight in the
frowardness of the wicked;

15 Whose ways *are*
crooked, and *they* froward
in their paths:

16 To deliver thee from
the strange woman, *even*
from the stranger *which*
flattereth with her words;

17 Which forsaketh the
guide of her youth, and for-
getteth the covenant of
her God.

18 For her house incli-
neth unto death, and her
paths unto the dead.

19 None that go unto
her return again, neither
take they hold of the paths
of life.

20 That thou mayest
walk in the way of good
men, and keep the paths
of the righteous.

21 For the upright shall
dwell in the land, and the
perfect shall remain in
it.

22 But the wicked shall
be cut off from the earth,
and the transgressors shall
be rooted out of it.

EVENING.

PROVERBS, CHAP. III.

THE same subject continues to occupy the royal preacher's pages. Wisdom, with the advantages which she bestows, is still the theme of his discourse; but, it is that wisdom which consists in practising "mercy and truth," in "fearing the LORD," and in "departing from evil." The wise king inculcates submission to "the chastening of the LORD," and again expatiates with never-tiring earnestness and delight, upon the admirable features of that quality, by which "the LORD hath founded the earth." A variety of moral precepts are recommended in the latter part of the chapter; the observance of all which is entitled wisdom, whilst the neglect of them is branded as folly.

MY son forget not my law; with thy substance, and
but let thine heart keep with the firstfruits of all
my commandments : thine increase:

2 For length of days, 10 So shall thy barns be
and long life, and peace, filled with plenty, and thy
shall they add to thee. presses shall burst out

3 Let not mercy and with new wine.
truth forsake thee: bind 11 ¶ My son, despise
them about thy neck; write not the chastening of the
them upon the table of LORD; neither be weary
thine heart: of his correction :

4 So shalt thou find fa- 12 For whom the LORD
vour and good understand- loveth he correcteth; even
ing in the sight of God as a father the son *in whom*
and man. he delighteth.

5 ¶ Trust in the LORD 13 ¶ Happy *is* the man
with all thine heart; and *that* findeth wisdom, and
lean not unto thine own the man *that* getteth un-
understanding. derstanding.

6 In all thy ways ac- 14 For the merchandise
knowledge him, and he of it *is* better than the mer-
shall direct thy paths. chandise of silver, and the
gain thereof than fine gold.

7 ¶ Be not wise in 15 She *is* more precious
thine own eyes: fear the than rubies: and all the
LORD, and depart from things thou canst desire

8 It shall be health to are not to be compared
thy navel, and marrow to unto her.

9 Honour the LORD 16 Length of days *is* in
her right hand: *and* in her

left hand riches and honour.

17 Her ways *are* ways of pleasantness, and all her paths *are* peace.

18 She *is* a tree of life to them that lay hold upon her: and happy *is every one* that retaineth her.

19 The LORD by wisdom hath founded the earth; by understanding hath he established the heavens.

20 By his knowledge the depths are broken up, and the clouds drop down their dew.

21 ¶ My son, let not them depart from thine eyes: keep sound wisdom and discretion:

22 So shall they be life unto thy soul, and grace to thy neck.

23 Then shalt thou walk in thy way safely, and thy foot shall not stumble.

24 When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet.

25 Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh.

26 For the LORD shall

be thy confidence, and shall keep thy foot from being taken.

27 ¶ Withhold not good from them to whom it is due, when it is in the power of thine hand to do it.

28 Say not unto thy neighbour, Go, and come again, and tomorrow I will give; when thou hast it by thee.

29 Devise not evil against thy neighbour, seeing he dwelleth securely by thee.

30 ¶ Strive not with a man without cause, if he have done thee no harm.

31 ¶ Envy thou not the oppressor, and choose none of his ways.

32 For the froward *is* abomination to the LORD: but his secret *is* with the righteous.

33 ¶ The curse of the LORD *is* in the house of the wicked: but he blesseth the habitation of the just.

34 Surely he scorneth the scornors: but he giveth grace unto the lowly.

35 The wise shall inherit glory: but shame shall be the promotion of fools.

**TWENTY-THIRD SUNDAY AFTER
TRINITY.**

MORNING.

PROVERBS, CHAP. XI.

From the very nature and composition of this work ; such as these were described in the introduction to chapter 1st ; it may be seen how impossible it would be to do justice to every different piece of instruction contained in each lesson.—Equity in our transactions with mankind, and pride in our feeling towards them, are severally inculcated and denounced :—the advantage of virtue in her various forms, over vice in all its ways, is pointed out : and some salutary lessons as to a man's general deportment, under circumstances which may daily be expected to occur, are given with the accuracy and judgment, which experience alone can supply. Discretion in the female character, and liberality in both sexes, are held up to our admiration and practice : whilst the opposite destinies, which await the good and the bad, are again intimated in these words, “the righteous shall be recompensed in the earth ; much more the wicked and the sinner.”

A FALSE balance is abomination to the LORD : but a just weight is his delight.

2 When pride cometh, then cometh shame : but with the lowly is wisdom.

3 The integrity of the upright shall guide them : but the perverseness of transgressors shall destroy them.

4 Riches profit not in the day of wrath : but righteousness delivereth from death.

5 The righteousness of the perfect shall direct his way : but the wicked shall fall by his own wickedness.

6 The righteousness of the upright shall deliver them : but transgressors shall be taken in *their own* naughtiness.

7 When a wicked man dieth, *his* expectation shall perish : and the hope of unjust *men* perisheth.

8 The righteous is delivered out of trouble, and the wicked cometh in his stead.

9 An hypocrite with *his* mouth destroyeth his neighbour : but through knowledge shall the just be delivered.

10 When it goeth well with the righteous, the city rejoiceth : and when the wicked perish, *there is* shouting.

11 By the blessing of the upright the city is exalted : but it is overthrown by the mouth of the wicked.

12 He that is void of wisdom despiseth his neighbour : but a man of

understanding holdeth his peace.

13 A talebearer revealeth secrets: but he that is of a faithful spirit conceal-eth the matter.

14 Where no counsel is, the people fall; but in the multitude of counsellors there is safety.

15 He that is surety for a stranger shall smart for it: and he that hateth suretiship is sure.

16 A gracious woman retaineth honour: and strong men retain riches.

17 The merciful man doeth good to his own soul: but he that is cruel troubleth his own flesh.

18 The wicked worketh a deceitful work: but to him that soweth righteousness shall be a sure reward.

19 As righteousness tendeth to life: so he that pursueth evil pursueth it to his own death.

20 They that are of a froward heart are abomination to the LORD: but such as are upright in their way are his delight.

21 Though hand join in hand, the wicked shall not be unpunished: but the seed of the righteous shall be delivered.

22 As a jewel of gold in a swine's snout, so is a fair

woman which is without discretion.

23 The desire of the righteous is only good: but the expectation of the wicked is wrath.

24 There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.

25 The liberal soul shall be made fat: and he that watereth shall be watered also himself.

26 He that withholdeth corn, the people shall curse him: but blessing shall be upon the head of him that selleth it.

27 He that diligently seeketh good procureth favour: but he that seeketh mischief it shall come unto him.

28 He that trusteth in his riches shall fall: but the righteous shall flourish as a branch.

29 He that troubleth his own house shall inherit the wind: and the fool shall be servant to the wise of heart.

30 The fruit of the righteous is a tree of life; and he that winneth souls is wise.

31 Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner.

EVENING.

PROVERBS, CHAP. XII.

THE first verse of this chapter may well be understood as intended to *rekindle* the pupil's attention to the exhortations of his parent and teacher: after which, the usual course of isolated maxims is proceeded with.—Not to notice every individual sentence, which, it has been already hinted, would be impossible; we may observe how forcibly mercy is contrasted with its opposite quality, in verse 10th; “a righteous man regardeth the life of his beast;” his compassion extends even to the irrational animals: “but the tender mercies of the wicked are cruel,”—ungodly men are either deceitful in their protestations of kindness, or else have their understandings so darkened by error, that they cannot, if they would, be truly merciful. The offensiveness of duplicity and falsehood is well described in these words, “lying lips are abomination to the LORD:” so strong an expression being plainly indicative of God's detestation of such a sin. Diligence in our worldly callings is also recommended: and indeed it is one of those qualities, which when not carried to excess, are essential to our well-being here on earth.

WHOSO loveth instruction
loveth knowledge: but he
that hateth reproof *is* brutish.

2 A good *man* obtaineth
favour of the LORD: but a
man of wicked devices will
he condemn.

3 A man shall not be established by wickedness:
but the root of the righteous
shall not be moved.

4 A virtuous woman *is*
a crown to her husband:
but she that maketh ashamed *is*
as rottenness in his bones.

5 The thoughts of the
righteous *are* right: *but*
the counsels of the wicked
are deceit.

6 The words of the
wicked *are* to lie in wait
for blood: but the mouth
of the upright shall deliver
them.

7 The wicked are overthrown, and *are* not: but
the house of the righteous
shall stand.

8 A man shall be commended according to his
wisdom: but he that is of
a perverse heart shall be
despised.

9 *He that is* despised,
and hath a servant, *is* better
than he that honour-
eth himself, and lacketh
bread.

10 A righteous *man* regardeth the life of his
beast: but the tender mercies
of the wicked *are*
cruel.

11 He that tilleth his land
shall be satisfied with
bread: but he that follow-
eth vain *persons is* void of
understanding.

12 The wicked desireth
the net of evil *men*: but

the root of the righteous
yieldeth *fruit*.

13 The wicked is snared
by the transgression of *his*
lips: but the just shall
come out of trouble.

14 A man shall be satis-
fied with good by the fruit
of *his* mouth and the re-
compence of a man's hands
shall be rendered unto him.

15 The way of a fool *is*
right in his own eyes: but
he that hearkeneth unto
counsel *is* wise.

16 A fool's wrath is pre-
sently known: but a pru-
dent *man* covereth shame.

17 *He that* speaketh
truth sheweth forth righte-
ousness: but a false wit-
ness deceit.

18 There is that speak-
eth like the piercings of a
sword: but the tongue of
the wise *is* health.

19 The lip of truth shall
be established for ever:
but a lying tongue *is* but
for a moment.

20 Deceit *is* in the heart
of them that imagine evil:
but to the counsellors of
peace *is* joy.

21 There shall no evil
happen to the just: but
the wicked shall be filled
with mischief.

22 Lying lips *are* abo-
mination to the LORD: but
they that deal truly *are* his
delight.

23 A prudent man con-
cealeth knowledge: but the
heart of fools proclaimeth
foolishness.

24 The hand of the dil-
igent shall bear rule: but
the slothful shall be under
tribute.

25 Heaviness in the
heart of man maketh it
stoop: but a good word
maketh it glad.

26 The righteous *is*
more excellent than his
neighbour: but the way of
the wicked seduceth them.

27 The slothful *man*
roasteth not that which he
took in hunting: but the
substance of a diligent
man *is* precious.

28 In the way of righ-
teousness *is* life; and *in*
the pathway *thereof there*
is no death.

TWENTY-FOURTH SUNDAY AFTER TRINITY.

MORNING.

PROVERBS, CHAP. XIII.

THE wisdom of hearing, that is of obeying instruction, particularly when recommended by the weight of parental authority, is stated in the 1st verse, and plainly alluded to in other parts of this chapter. There is much touching simplicity, and at the same time, the most perfect truth in verse 12th; where the son of David observes that "hope deferred maketh the heart sick: but when the desire cometh it is a tree of life." We have all, in our turns, felt this; for the miseries of suspense are proverbially notorious. Whilst suffering under the feverish excitement, which such a state of mental anxiety produces; it may not be without its use to remember, that unreserved submission to God's visitations, and more particularly an uniform obedience to his laws, will be our best recommendation to have "the desire accomplished;" for the succeeding verse informs us, that "he that feareth the commandment shall be rewarded." Divers other topics are introduced, in this lesson, the beauty and utility of which, speak loudly for themselves—indeed our remarks may be summed up, in the words of a learned and pious commentator, (Dr. Patrick,) 'there are several other notable sentences in this chapter, upon which if I should enlarge, it would be to write a book.'

A WISE son *heareth* his father's instruction: but a scorner *heareth* not rebuke.

2 A man shall eat good by the fruit of *his* mouth: but the soul of the transgressors *shall eat* violence.

3 He that keepeth his mouth keepeth his life: *but* he that openeth wide his lips shall have destruction.

4 The soul of the slug-gard desireth, and *hath* nothing: but the soul of the diligent shall be made fat.

5 A righteous man hateth lying: but a wicked *man* is loathsome, and cometh to shame.

6 Righteousness keepeth *him that is* upright in the way: but wickedness overthroweth the sinner.

7 There is that maketh himself rich, yet *hath* nothing: *there is* that maketh himself poor, yet *hath* great riches.

8 The ransom of a man's life *are* his riches: but the poor *heareth* not rebuke.

9 The light of the righteous rejoiceth: but the lamp of the wicked shall be put out.

10 Only by pride cometh contention: but with the well advised *is* wisdom.

11 Wealth *gotten* by vanity shall be diminished: but he that gathereth by labour shall increase.

12 Hope deferred maketh the heart sick: but *when* the desire cometh *it is* a tree of life.

13 Whoso despiseth the word shall be destroyed: but he that feareth the commandment shall be rewarded.

14 The law of the wise is a fountain of life, to depart from the snares of death.

15 Good understanding giveth favour: but the way of transgressors *is* hard.

16 Every prudent *man* dealeth with knowledge: but a fool layeth open *his* folly.

17 A wicked messenger falleth into mischief: but a faithful ambassador *is* health.

18 Poverty and shame *shall be to* him that refuseth instruction: but he that regardeth reproof shall be honoured.

19 The desire accomplished is sweet to the soul: but *it is* abomination to fools to depart from evil.

20 He that walketh with wise *men* shall be wise: but a companion of fools shall be destroyed.

21 Evil pursueth sinners: but to the righteous good shall be repaid.

22 A good *man* leaveth an inheritance to his children's children: and the wealth of the sinner *is* laid up for the just.

23 Much food *is in* the tillage of the poor: but there is *that is* destroyed for want of judgment.

24 He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes.

25 The righteous eateth to the satisfying of his soul: but the belly of the wicked shall want.

EVENING.

PROVERBS, CHAP. XIV.

As comfort in domestic life cannot be attained, without the co-operation of all parties concerned, the king of Israel, occasionally, introduces a separate precept for the edification of the female sex. The first verse of this chapter contains one of those maxims, and its meaning seems to be, that discretion and management in the mother of a family materially contribute to the welfare of her husband's house. Boisterous and excessive mirth is asserted to be oftentimes, unreal: and if the inspired writer intends to expose the folly of those who fly to revelry, in order to forget their griefs, most true is his observation, that even "in laughter the heart is sorrowful." It is worthy of our serious attention, how earnestly and how often, recurrence is made to the first principles of true wisdom; "in the fear of the Lord is strong confidence, and his children shall have a place of refuge:" in order to rescue which sentiment from the charge of being needlessly reiterated, we must recollect that the author of the words here quoted, was, without exception, the wisest of the sons of Adam, and that no one therefore was equally able to appreciate the importance of the lesson.

EVERY wise woman buildeth her house: but the foolish plucketh it down with her hands.

2 He that walketh in his uprightness feareth the LORD: but *he that is perverse in his ways despiseth him.*

3 In the mouth of the foolish *is* a rod of pride: but the lips of the wise shall preserve them.

4 Where no oxen *are*, the crib *is* clean: but much increase *is* by the strength of the ox.

5 A faithful witness will not lie: but a false witness will utter lies.

6 A scorner seeketh wisdom, and *findeth it* not: but knowledge *is* easy unto him that understandeth.

7 Go from the presence of a foolish man, when

thou perceivest not *in him* the lips of knowledge.

8 The wisdom of the prudent *is* to understand his way: but the folly of fools *is* deceit.

9 Fools make a mock at sin: but among the righteous *there is* favour.

10 The heart knoweth his own bitterness: and a stranger doth not intermeddle with his joy.

11 The house of the wicked shall be overthrown: but the tabernacle of the upright shall flourish.

12 There is a way which seemeth right unto a man, but the end thereof *are* the ways of death.

13 Even in laughter the heart is sorrowful; and the end of that mirth *is* heaviness.

14 The backslider in heart shall be filled with his own ways: and a good man *shall be satisfied* from himself.

15 The simple believeth every word: but the prudent man looketh well to his going.

16 A wise man feareth, and departeth from evil: but the fool rageth, and is confident.

17 *He that is* soon angry dealeth foolishly: and a man of wicked devices is hated.

18 The simple inherit folly: but the prudent are crowned with knowledge.

19 The evil bow before the good: and the wicked at the gates of the righteous.

20 The poor is hated even of his own neighbour: but the rich *hath* many friends.

21 He that despiseth his neighbour sinneth: but he that hath mercy on the poor, happy *is* he.

22 Do they not err that devise evil? but mercy and truth *shall be* to them that devise good.

23 In all labour there is profit: but the talk of the lips *tendeth* only to penury.

24 The crown of the wise *is* their riches: but the foolishness of fools *is* folly.

25 A true witness delivereth souls: but a deceitful witness speaketh lies.

26 In the fear of the LORD *is* strong confidence: and his children shall have a place of refuge.

27 The fear of the LORD *is* a fountain of life, to depart from the snares of death.

28 In the multitude of people *is* the king's honour: but in the want of people *is* the destruction of the prince.

29 *He that is* slow to wrath *is* of great understanding: but *he that is* hasty of spirit exalteth folly.

30 A sound heart *is* the life of the flesh: but envy the rottenness of the bones.

31 He that oppresses the poor reproacheth his Maker: but he that honoureth him hath mercy on the poor.

32 The wicked is driven away in his wickedness: but the righteous hath hope in his death.

33 Wisdom resteth in the heart of him that hath understanding: but *that which is* in the midst of fools *is* made known.

34 Righteousness exalteth a nation: but sin is a reproach to any people. toward a wise servant: but his wrath is against him that causeth shame.

35 The king's favour is



TWENTY-FIFTH SUNDAY AFTER TRINITY.

MORNING.

PROVERBS, CHAP. XV.

THERE is somewhat of the meekness of Christianity to be discovered in the 1st verse of this chapter: and, at all events, the prudence which dictated such an observation is unquestionable. We are told in the 3d verse, that "the eyes of the Lord are in every place," and the reflections, to which such information concerning the divine omniscience ought to give rise, are many and various. When the son of David speaks, in verse 13th, of "a merry heart making a cheerful countenance;" and again in verse 15th, "that it hath a continual feast;" we must understand some very different affection of the mind from that "mirth, which ends in heaviness," so justly spoken against, in the preceding chapter. In fact, the "merry heart" means here, a good conscience: and all who possess that first of earthly treasures, know well how true the description is. Contentment, diligence in what is right, and various other moral virtues are inculcated in the course of the lesson: and according to the uniform style employed in the structure of this work, each good quality is brought into stronger light by being contrasted with its opposite vice.

A SOFT answer turneth away wrath: but grievous words stir up anger. he that regardeth reproof is prudent.

2 The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness. 6 In the house of the righteous is much treasure: but in the revenues of the wicked is trouble.

3 The eyes of the LORD are in every place, beholding the evil and the good. 7 The lips of the wise disperse knowledge: but the heart of the foolish doeth not so.

4 A wholesome tongue is a tree of life: but perverseness therein is a breach in the spirit. 8 The sacrifice of the wicked is an abomination to the LORD: but the prayer of the upright is his delight.

5 A fool despiseth his father's instruction: but 9 The way of the wick-

ed *is* an abomination unto the LORD: but he loveth him that followeth after righteousness.

10 Correction *is* grievous unto him that forsaketh the way: *and* he that hateth reproof shall die.

11 Hell and destruction *are* before the LORD: how much more then the hearts of the children of men?

12 A scorner loveth not one that reproveth him: neither will he go unto the wise.

13 A merry heart maketh a chearful countenance: but by sorrow of the heart the spirit is broken.

14 The heart of him that hath understanding seeketh knowledge: but the mouth of fools feedeth on foolishness.

15 All the days of the afflicted *are* evil: but he that is of a merry heart *hath* a continual feast.

16 Better *is* little with the fear of the LORD than great treasure and trouble therewith.

17 Better *is* a dinner of herbs where love is, than a stalled ox and hatred therewith.

18 A wrathful man stirreth up strife: but *he that* is slow to anger appeaseth strife.

19 The way of the slothful *man is* as an hedge of thorns: but the way of the righteous *is* made plain.

20 A wise son maketh a glad father: but a foolish man despiseth his mother.

21 Folly *is* joy to *him that is* destitute of wisdom: but a man of understanding walketh uprightly.

22 Without counsel purposes are disappointed: but in the multitude of counsellors they are established.

23 A man hath joy by the answer of his mouth: and a word *spoken* in due season, how good *is it!*

24 The way of life *is* above to the wise, that he may depart from hell beneath.

25 The LORD will destroy the house of the proud: but he will establish the border of the widow.

26 The thoughts of the wicked *are* an abomination to the LORD: but *the words* of the pure *are* pleasant words.

27 He that is greedy of gain troubleth his own house; but he that hateth gifts shall live.

28 The heart of the righteous studieth to

answer: but the mouth of the wicked poureth out evil things. the reproof of life abideth among the wise.

29 The LORD *is* far from the wicked: but he heareth the prayer of the righteous. 32 He that refuseth instruction despiseth his own soul: but he that heareth reproof getteth understanding.

30 The light of the eyes rejoiceth the heart: *and* a good report maketh the bones fat. 33 The fear of the LORD *is* the instruction of wisdom; and before honour *is* humility.

31 The ear that heareth

EVENING.

PROVERBS, CHAP. XVI.

God's infinite power and wisdom are well depicted in verse 4th; where we learn that even the wicked are made useful in his hands, by being employed to execute his wrath "in the day of evil." In several of the verses, Solomon is evidently intent upon his son's instruction, as the precepts apply, exclusively, to a crowned head: but towards the conclusion, we again meet with many general axioms, of which not the least important, is that which warns us against being deceived by outward appearances; since "there is a way which seemeth right unto a man, but the end thereof are the ways of death." The superintending providence of God Almighty is forcibly described in the last verse, which intimates that however men may arrange, or act, the "disposing" of all things "is of the LORD."

THE preparations of the heart in man, and the answer of the tongue, *is* from the LORD. proud in heart *is* an abomination to the LORD: *though* hand *join* in hand, he shall not be unpunished.

2 All the ways of a man are clean in his own eyes; but the LORD weigheth the spirits.

3 Commit thy works unto the LORD, and thy thoughts shall be established.

4 The LORD hath made all *things* for himself: yea, even the wicked for the day of evil.

5 Every one *that is*

6 By mercy and truth iniquity is purged: and by the fear of the LORD *men* depart from evil.

7 When a man's ways please the LORD, he maketh even his enemies to be at peace with him.

8 Better *is* a little with righteousness than great revenues without right.

9 A man's heart deviseth

his way: but the LORD directeth his steps.

10 A divine sentence *is* in the lips of the king: his mouth transgresseth not in judgment.

11 A just weight and balance *are* the LORD's: all the weights of the bag *are* his work.

12 *It is* an abomination to kings to commit wickedness: for the throne is established by righteousness.

13 Righteous lips *are* the delight of kings: and they love him that speaketh right.

14 The wrath of a king *is as* messengers of death: but a wise man will pacify it.

15 In the light of the king's countenance *is* life; and his favour *is* as a cloud of the latter rain.

16 How much better *is* it to get wisdom than gold? and to get understanding rather to be chosen than silver?

17 The highway of the upright *is* to depart from evil: he that keepeth his way preserveth his soul.

18 Pride *goeth* before destruction, and an haughty spirit before a fall.

19 Better *it is to be of* a humble spirit with the

lowly, than to divide the spoil with the proud.

20 He that handleth a matter wisely shall find good: and whoso trusteth in the LORD, happy *is* he.

21 The wise in heart shall be called prudent: and the sweetness of the lips increaseth learning.

22 Understanding *is* a wellspring of life unto him that hath it: but the instruction of fools *is* folly.

23 The heart of the wise teacheth his mouth, and addeth learning to his lips.

24 Pleasant words *are as* an honey comb, sweet to the soul, and health to the bones.

25 There is a way that seemeth right unto a man, but the end thereof *are* the ways of death.

26 He that laboureth laboureth for himself: for his mouth craveth it of him.

27 An ungodly man diggeth up evil: and in his lips *there is* as a burning fire.

28 A froward man soweth strife: and a whisperer separateth chief friends.

29 A violent man enticeth his neighbour, and leadeth him into the way *that is* not good.

30 He shutteth his eyes

to devise froward things : anger is better than the
moving his lips he bring- mighty : and he that ruleth
eth evil to pass. his spirit than he that ta-

31 The hoary head is a keth a city.
crown of glory, if it be 33 The lot is cast into
found in the way of righte- the lap : but the whole
ousness. disposing thereof is of the

32 He that is slow to LORD.



TWENTY - SIXTH SUNDAY AFTER TRINITY.

MORNING.

PROVERBS, CHAP. XVII.

THIS lesson commences with the praise of "quietness," and certainly, many deprivations may be, willingly, submitted to, when they avail to purchase peace. In verse 3d, God's discerning spirit is finely contrasted with that of man, who may try the purity of "silver" or "gold," but who cannot penetrate "the hearts." To "mock the poor," is equivalent, says the Jewish monarch, with "reproaching" God: and independent of the blasphemous nature of this offence, so justly here pointed out, we may add that a more inhuman, heartless proceeding can scarcely be conceived. Verse 6th reminds us of that passage in the 127th Psalm (by some ascribed to the author of the Proverbs) which says, *happy is the man that hath his quiver full of them*: but "children's children are" only "the crown of old men," when they walk in the way of righteousness; for "the father of a fool hath no joy;" on the contrary, "a foolish son is a grief to his father, and bitterness to her that bare him." The virtues of silence, or at least of that discretion, which can keep the lips closed, when speaking might involve mischief, are ably set forth in the concluding verses: and so great is the efficacy of this prudent gift, that it is represented as even procuring for the fool, the character of wisdom.

BETTER is a dry morsel, gold: but the LORD trieth
and quietness therewith, the hearts.
than an house full of sacri-
fices *with* strife.

2 A wise servant shall
have rule over a son that
causeth shame, and shall
have part of the inheri-
tance among the brethren.

3 The fining pot is for
silver, and the furnace for
gold: but the LORD trieth
the hearts.
4 A wicked doer giveth
heed to false lips: and a
liar giveth ear to a naughty
tongue.
5 Whoso mocketh the
poor reproacheth his Ma-
ker: and he that is glad at
calamities shall not be un-
punished.

6 Children's children *are* the crown of old men : and the glory of children *are* their fathers.

7 Excellent speech becometh not a fool : much less do lying lips a prince.

8 A gift *is as* a precious stone in the eyes of him that hath it : whithersoever it turneth, it prospereth.

9 He that covereth a transgression seeketh love ; but he that repeateth a matter separateth *very* friends.

10 A reproof entereth more into a wise man than an hundred stripes into a fool.

11 An evil *man* seeketh only rebellion : therefore a cruel messenger shall be sent against him.

12 Let a bear robbed of her whelps meet a man, rather than a fool in his folly.

13 Whoso rewardeth evil for good, evil shall not depart from his house.

14 The beginning of strife *is as* when one letteth out water : therefore leave off contention, before it be meddled with.

15 He that justifieth the wicked, and he that condemneth the just, even they both *are* abomination to the LORD.

16 Wherefore *is there* a price in the hand of a fool to get wisdom, seeing *he hath* no heart to it?

17 A friend loveth at all times, and a brother is born for adversity.

18 A man void of understanding striketh hands, *and* becometh surety in the presence of his friend.

19 He loveth transgression that loveth strife : *and* he that exalteth his gate seeketh destruction.

20 He that hath a forward heart findeth no good : and he that hath a perverse tongue falleth into mischief.

21 He that begetteth a fool *doeth it* to his sorrow : and the father of a fool hath no joy.

22 A merry heart doeth good *like* a medicine : but a broken spirit drieth the bones.

23 A wicked *man* taketh a gift out of the bosom to pervert the ways of judgment.

24 Wisdom *is* before him that hath understanding ; but the eyes of a fool *are* in the ends of the earth.

25 A foolish son *is* a grief to his father, and bitterness to her that bare him.

26 Also to punish the

to devise froward things: anger *is* better than the moving his lips he bring- mighty: and he that ruleth eth evil to pass. his spirit than he that ta-

31 The hoary head *is* a keth a city.
crown of glory, *if* it be 33 The lot is cast into
found in the way of righte- the lap: but the whole
ousness. disposing thereof *is* of the

32 *He that is* slow to LORD.



TWENTY - SIXTH SUNDAY AFTER TRINITY.

MORNING.

PROVERBS, CHAP. XVII.

THIS lesson commences with the praise of "quietness," and certainly, many deprivations may be, willingly, submitted to, when they avail to purchase peace. In verse 3d, God's discerning spirit is finely contrasted with that of man, who may try the purity of "silver" or "gold," but who cannot penetrate "the hearts." To "mock the poor," is equivalent, says the Jewish monarch, with "reproaching" God: and independent of the blasphemous nature of this offence, so justly here pointed out, we may add that a more inhuman, heartless proceeding can scarcely be conceived. Verse 6th reminds us of that passage in the 127th Psalm (by some ascribed to the author of the Proverbs) which says, *happy is the man that hath his quiver full of them*: but "children's children are" only "the crown of old men," when they walk in the way of righteousness; for "the father of a fool hath no joy;" on the contrary, "a foolish son is a grief to his father, and bitterness to her that bare him." The virtues of silence, or at least of that discretion, which can keep the lips closed, when speaking might involve mischief, are ably set forth in the concluding verses: and so great is the efficacy of this prudent gift, that it is represented as even procuring for the fool, the character of wisdom.

BETTER *is* a dry morsel, gold: but the LORD trieth and quietness therewith, the hearts.
than an house full of sacri- 4 A wicked doer giveth
fices *with* strife. heed to false lips: *and* a
liar giveth ear to a naughty

2 A wise servant shall tongue.
have rule over a son that

causeth shame, and shall 5 Whoso mocketh the
have part of the inheri- poor reproacheth his Ma-
tance among the brethren. ker: *and* he that is glad at

3 The fining pot *is* for calamities shall not be un-
silver, and the furnace for punished.

6 Children's children *are* the crown of old men : and the glory of children *are* their fathers.

7 Excellent speech becometh not a fool : much less do lying lips a prince.

8 A gift *is as* a precious stone in the eyes of him that hath it : whithersoever it turneth, it prospereth

9 He that covereth a transgression seeketh love ; but he that repeateth a matter separateth *very* friends.

10 A reproof entereth more into a wise man than an hundred stripes into a fool.

11 An evil *man* seeketh only rebellion : therefore a cruel messenger shall be sent against him.

12 Let a bear robbed of her whelps meet a man, rather than a fool in his folly.

13 Whoso rewardeth evil for good, evil shall not depart from his house.

14 The beginning of strife *is as* when one letteth out water : therefore leave off contention, before it be meddled with.

15 He that justifieth the wicked, and he that condemneth the just, even they both *are* abomination to the LORD.

16 Wherefore *is there* a price in the hand of a fool to get wisdom, seeing *he hath* no heart to it?

17 A friend loveth at all times, and a brother is born for adversity.

18 A man void of understanding striketh hands, *and* becometh surety in the presence of his friend.

19 He loveth transgression that loveth strife : *and* he that exalteth his gate seeketh destruction.

20 He that hath a forward heart findeth no good : and he that hath a perverse tongue falleth into mischief.

21 He that begetteth a fool *doeth it* to his sorrow : and the father of a fool hath no joy.

22 A merry heart doeth good *like* a medicine : but a broken spirit drieth the bones.

23 A wicked *man* taketh a gift out of the bosom to pervert the ways of judgment.

24 Wisdom *is* before him that hath understanding ; but the eyes of a fool *are* in the ends of the earth.

25 A foolish son *is* a grief to his father, and bitterness to her that bare him.

26 Also to punish the

Whitehaven: Printed by J. Robinson, 61, Lowther-street.







